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THE JESUIT RELATIONS

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VOL. XLIX

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

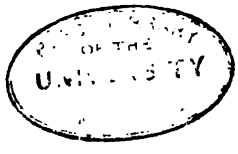
1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XLIX

LOWER CANADA, IROQUOIS: 1663-1665



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PREFACE TO VOL. XLIX

Following is a synopsis of the documents contained in this volume:

CXV. In the preceding volume, Chaps. i.–ii. of the *Relation* of 1663–64 were presented; the remainder of the document is herewith given. A letter by Nouvel continues his account of his experiences among the wandering Algonkins. At Easter, they show great piety and zeal, several voluntarily scourging themselves; and they obey the Father in all his commands regarding their customs. He rewards them with a feast of "sagamité, seasoned with fat and with smoked Moose-flesh. A little piece of tobacco was their dessert." He then proceeds to the north shore of the St. Lawrence, with a band of Papinachois Indians; his diary of this voyage, and of a visit to another and neighboring tribe, is given in the *Relation*. They coast along the Labrador shore, and ascend the Black River to Lake Manikouagan; Nouvel claims that no European had ever before been seen in this region. He names the lake for St. Barnabas. A considerable number of savages are at this rendezvous; they build a chapel for Nouvel, and he celebrates the rites of the church and instructs these neophytes. The entire company seek and receive baptism. These people are gentle, kind, honest, and virtuous; and "they know not what drunkenness is." Nouvel meets an intelligent

savage from the far interior, who tells him of new lands and tribes to be conquered for the faith.

The remnant of the Hurons at Quebec are constantly advancing in faith and piety, of which various instances are recounted. One of these disciples "intends to make, at her death, the blessed Virgin heiress to all her possessions." A letter from one of the Ursulines describes the remarkably devout behavior of an old Algonkin woman, received by the nuns in charity.

Even in the land of the Iroquois, there is a Christian church — which, although in captivity, is full of devout resignation and fervent piety. Not only the enslaved Hurons and some French prisoners are included therein, but some of the Iroquois themselves are zealous Christians. Notable among these last is Garakontié, a leading Onondaga chief. He has kept up the chapel erected in his village by the Jesuits, and built "a French house for the missionaries whom he expects." He has ransomed many French prisoners, and has risked his life in this work of charity. Among the Frenchmen still detained at Onondaga is one, the oldest of all, who is a sort of pastor for all the Christians there. The Indian women bring their infants to him for baptism; and he rebukes any dereliction from duty on the part of the Frenchmen. The Huron captives hold secret meetings, and recite all the prayers they know. A letter of Allouez details the conversion and pious death of a Seneca Indian at Montreal.

A chapter is devoted to the captivity and adventures of two French soldiers, made prisoners by the Mohawks. They are about to be burned to death, when an Onondaga envoy asks their lives, that they

may aid in securing a treaty with the French. This being granted, he sets out with the prisoners, but deserts them on the way. After many hardships, they reach Onondaga, aided by the protection of the Virgin, and the charity of some women. One of these is a Huron captive, who, as a girl, had been reared and educated by the Ursulines at Quebec; another is an Iroquois matron, who is filled with pity at the misery of the fugitives.

In the spring of 1664, an Iroquois embassy of unusual importance and dignity is despatched to Quebec with overtures of peace, and the request for Jesuits to live among them. So often have they done the same thing in treachery, and so crafty are they, that the French dare not trust them. It is generally supposed that the Iroquois ask for peace mainly as a matter of policy, since they have recently experienced great losses through war, disease, and famine. This embassy is attacked on the way by Algonkins, and dispersed, several Iroquois being killed, and others captured. The French now see themselves in danger of still more cruel war, by which the Iroquois will seek revenge for this disaster. A postscript, taken from a letter written after the *Relation* had been sent to France, mentions another embassy sent to Quebec by the Cayugas.

CXVI. Lalemant continues the *Journal des Jésuites* for 1665, until August 3; he is then succeeded by Le Mercier. At New-Year's, the Jesuits pay the customary visit to the governor (De Mézy), "although he was on bad terms with us and with all the Ecclesiastics." Later, he becomes very ill, and the Jesuits, after much labor, effect his reconciliation with the church; he dies on May 5. Soon after this, Allouez leaves for

Quebec for his mission among the Ottawas, and Nouvel for his among the Papinachois.

In June arrive the ships from France; on them are several Jesuits, and—most welcome of all, in the great need of the colony—a regiment of soldiers. With them comes also the Marquis de Tracy, appointed royal lieutenant-general for the French possessions in America. The troops forthwith begin work on a new fort at the mouth of Richelieu River. Le Mercier becomes superior of the Canadian missions, August 6, in place of Lalemant. On that day, a great trading-fleet of Ottawas comes down to Three Rivers; on their return, Allouez goes with them. Tracy commands the habitants to supply 800 cords of wood for the soldiers who are to winter at Quebec. On September 12, more high officials arrive—the new governor, De Courcelles; and Talon, the intendant. About this time, the superior remarks: "Up to the present, nearly 20 heretics have been converted."

The new governor reëstablishes the old council, dissolving that appointed by De Mézy. The Jesuits plan to enlarge their work for the coming year, and to ask for new missionaries; they also decide to ask for a printing outfit, intending to issue publications in Huron, Montagnais, and Iroquois. October 2, an important accession to the colony arrives—a ship from Normandy brings eighty-two girls and women, and one hundred and thirty laboring men.

In November, François du Peron dies at Fort Richelieu; and, a few weeks later, Simon le Moyne, at Cap de la Magdeleine. Charles le Moyne arrives at Quebec, December 2, with an Onondaga embassy, who, as usual, talk of a peace. They are feasted by the Associates and by the Jesuits.

CXVII. The *Relation* of 1664–65 is sent by François le Mercier, the new Canadian superior. We present herewith but the first five chapters; the remainder will appear in Vol. L. Some copies of this annual contain a letter (which we here reproduce) written by the superior of the hospital nuns at Quebec, dated October 23, 1665. It gives some account of their labors, which have been greatly increased this year. She thanks her correspondent, "a citizen of Paris," for aid sent to this hospital. More nuns are needed there, but they should have dowries, that the hospital funds may be used solely for the poor. The writer mentions the constantly-increasing expenses that must be incurred in their work, and adds a list of medicines, utensils, etc., which they need, requesting her correspondent to secure these for the hospital. She mentions certain Huguenots who, after being cared for by the nuns, renounced their heresy. The list of articles needed for the sick fully justifies the praises given by the Jesuits to the Quebec hospital and its devoted nurses.

The *Relation* proper begins with an urgent appeal for more missionaries. The coming of troops from France has encouraged the hearts of all the people in Canada, and especially of the Jesuits; for now there is hope that the Iroquois may be humbled, and the way opened for the establishment of missions. Le Mercier relates the circumstances connected with Tracy's commission to visit all the French possessions in America, and that official's voyage and doings in pursuance thereof. When he arrives at Quebec, he is received with great honors by all the people, the officials, and the ecclesiastics. The Huron and Algonkin allies of the French also

welcome Tracy after their own fashion — that is, with harangues and presents, all of which are described at length.

A Frenchman who has spent the past year among the Ottawas, and has come down with their trading-fleet, relates to the priests many interesting particulars about the tribes of the great Northwest. Allouez goes with the Algonkins on their return to Lake Superior, to take the place of Ménard there. Tracy sends by him presents and messages to the tribes whom he is to visit, promising the Algonkins the aid of French troops, and exhorting them to embrace the faith. Le Mercier relates the erection of the three new forts on the Richelieu River, which Tracy has ordered; in this connection, he describes "the Iroquois country, and the routes leading thither" — that is, the Richelieu-Champlain and the St. Lawrence-Ontario waterways.

R. G. T.

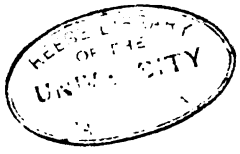
MADISON, WIS., July, 1899.

CXV (concluded)

RELATION OF 1663-64

PARIS: SEBASTIEN CRAMOISY ET SEBASTIEN MABRE-CRAMOISY, 1665

Chaps. i.-ii. were given in our Volume XLVIII.; the remainder of the document is herewith presented.



[36] CHAPITRE III.

SECONDE LETTRE SUR LE MESME SUJET.

MON REUEREND PERE,

Pax Chriſti.

Vous auez veu dans ma lettre precedente, ce qui s'eſt paſſé de plus conſiderable, pendant mon hyuernement auec les Sauvages; vous lirez dans celle-cy ce qui s'eſt paſſé, depuis ce iour que i'eu le bien de vous écrire, iuſques au vingt et vniéme Avril, que nous auons trauerſé le grand fleuue de ſaint Laurens pour entrer dans les terres du coſté du Nord. Ayant commencé ma premiere Campagne ſous les fauorables auſpices de la ſainte famille [37] de Ieſus, Marie, & Ioſeph, i'ay experimenté en diuerſes rencontres combien Dieu agrée qu'on luy demande des graces par la mediation de Ieſus-Christ, qui nous les à toutes meritées, & qu'on s'addreſſe à la ſainte Vierge, & à ſaint Ioſeph, comme aux plus puiſſants Advocats que nous puiſſions auoir aupres de noſtre adorable Sauueur. Voicy ce que ie ſuis obligé de publier à la plus grande gloire de cette Auguſte Trinité viſible.

L'onziéme iour de Mars, m'eſtant eſgaré dans les bois, ou i'eſtois entré auec deſſein de pouſſer iuſques à vne montagne, d'où on découvroit la mer; ayant entrepris cette courſe par maniere de promenade, le iour eſtant tres beau, ie me trouvay bien en peine lors qu'il fallut reuenir à la Cabane; au lieu de reprendre mes piſtes, ie [38] voulus tenter vn chemin

[36] CHAPTER III.

A SECOND LETTER ON THE SAME SUBJECT.

MY REVEREND FATHER,

Pax Christi.

You have seen in my preceding letter the most important events that occurred during my wintering with the Savages; you will read in this one what occurred from that day on which I had the pleasure of writing to you, up to the twenty-first of April, when we crossed the great river saint Lawrence, to enter the lands of the North. Having begun my first Campaign under the favorable auspices of the holy family [37] of Jesus, Mary, and Joseph, I experienced on several occasions how greatly God approves of our asking favors of him through the mediation of Jesus Christ, who has earned them all for us, and of our appealing to the blessed Virgin and saint Joseph as to the most powerful Advocates whom we can have with our adorable Savior. I am bound to publish the following for the greater glory of that visible August Trinity.

On the eleventh day of March I lost my way in the woods, which I had entered with the intention of pushing on to a mountain whence the sea may be descried — having undertaken this excursion as a walk, the day being very fine; and I found myself in great perplexity when I had to return to the Cabin. Instead of retracing my steps, I [38] decided to try an entirely new path, thinking thus to shorten the way;

tout nouueau, croyant abreger par ce moyen: mais ie fus bien eſloigné de mon compte; lors qu'ayant marché iuſques à la nuit, ie connus parfaitement que ie m'eſtois perdu, & ie me trouuay en peine: car de m'arreſter, ç'eut eſté m'expoſer à mourir dans les neiges pendant les rigueurs d'vne nuit ou tout geloit; mais auſſi de marcher touſiours dans les obſcuritez de la nuit, c'eſtoit me mettre en grand danger de m'eſgarer de plus en plus? Dans cette perplexité, je me mis à genoux, & je dis mes Complies; apres quoy m'eſtant addreſſé à Ieſus, Marie & Ioſeph, par vn vœu que ie fis à l'honneur de cette tres-Sainte, & tres-Auguſte Famille, comme ſi i'euſſe eſté conduit par vn guide, ie changeay ma route; & ie donnay à travers vn bois bien eſpais, où il [39] y auoit du moins ſix pieds de neige; i'arriuay heureuſement apres beaucoup de fatigues, à vne petite riuiere, toute glacée, par ou i'auois paſſé quelques iours auparauant; & là m'eſtant reconnu, ie me rendis enuiron ſur les onze heures du ſoir au Cabanage. Ie ne ſçaurois exprimer la joye de mes pauures Sauuages à mon arriuée. O que nos cœurs eſtoient triſtes, me dirent-ils; nous n'auons iamais peu dormir, dans la penſée que nous auions que tu auois eſté tué par les Iroquois, ou que tu mourrois de froid t'eſtant eſgaré dans les bois; Nous auons tous prié pour toy, celuy qui a tout fait. Rendons luy grace, leur dis-ie, de la faueur que ie viens de receuoir de ſa bonté. Ieſus, Marie & Ioſeph, ont eû pitié de moy, m'eſtant adreſſé à eux, ils m'ont redreſſé dans mon eſgarement; [40] ayons recours à eux dans nos beſoins, ils nous aſſiſteront. L'action de graces eſtant faite, n'ayant pas apperceu dans la Cabane le

but I was much out in my reckoning. After walking until nightfall, I recognized perfectly that I had lost my way, and I found myself in a difficult situation; for to stop would have been to expose myself to death in the snow during the rigors of a freezing night, while to go on in the darkness of the night was to put myself in great danger of wandering farther and farther astray. In this perplexity I fell on my knees and said my Compline; after which I prayed to Jesus, Mary, and Joseph, and made a vow in honor of that very Holy and August Family. Then, changing my course as if directed by a guide, I traversed a very dense wood, where there [39] was at least six feet of snow. After enduring much fatigue, I came luckily to a little stream, entirely frozen over, which I had passed some days before; and recognizing the locality, I reached the Camp toward eleven o'clock in the evening. I cannot express the joy of my poor Savages at my arrival. "Oh, how sad our hearts were!" said they to me. "We could not sleep at all, thinking that thou hadst been killed by the Iroquois, or that thou wert dying of cold after losing thy way in the woods. We all prayed for thee to him who made all things." "Let us give him thanks," said I to them, "for the favor which I have just received from his goodness. Jesus, Mary, and Joseph took pity on me; I called upon them when I had gone astray, and they set me right again. [40] Let us have recourse to them in our necessities and they will assist us." After our thanksgiving, as I had not seen in the Cabin the Frenchman who accompanied me, I asked where he was, and was informed that, being anxious about me, he had gone into the woods toward evening to look

François qui m'accompagnoit, & ayant demandé où il eſtoit, on m'apprit qu'eſtant en peine de moy, il eſtoit entré ſur le ſoir dans le bois pour m'y chercher, & que ſans doute, ayant trouué la piſte de mes raquetes, il feroit à la faueur de la Lune tout le chemin que i'auois fait. Cette nouuelle m'affligea, i'apprehenday autant pour luy, qu'on auoit apprehendé pour moy; mais celuy qui redreſſa mes pas dans mon eſgarement, le reconduiſit heureuſement à la Cabane, ie le remerciay de ſa charité, il me dit que i'auois couru grand riſque ſi i'euſſe continué ma route vers le Midy; mais qu'au lieu ou i'auois fait vne pauſe (c'eſtoit le lieu ou ie dis mes Complies, [41] & fis mon vœu) ie m'eſtoit parfaitement redreſſé, & que deſlors i'eſtois venu par le chemin le plus court, à la Cabane.

Le quatorzieſme nous arriuaſmes ſur le bord du grand fleuue de ſaint Laurent; nous priſmes plaiſir de faire rouler nos traiſnes ſur la neige, au trauers d'vne belle heſtriere, où nos chaſſeurs auoient tué des Orignaux quelques iours auparauant. La beauté du pays nous adoucit toutes les incommoditez & fatigues du chemin: nous admiraſmes la prouidence de Dieu, qui ne nous voulut pas priuer de la conſolation de dire & entendre la ſainte Meſſe. La traiſne du François, où vne partie de nos prouiſions eſtoit, luy eſtant eſchapée des mains à la deſcente d'vne montagne, alla donner contre des arbres, qui la mirent en pieces auſſi bien que ce qu'elle [42] portoit, à la reſerve d'vne bouteille, ou il me reſtoit vn peu de vin pour la Meſſe iuſques à l'arriuée des Chaloupes de Kebec. Tous nos Sauuages regarderent cela comme vn petit miracle.

for me; and that without doubt, having found the marks of my snowshoes, he was following, under favor of the Moon, the entire route which I had taken. This news disturbed me, and I was as apprehensive on his account as the others had been on mine; but he who set my steps aright in my wandering led him back safely to the Cabin. I thanked him for his kindness, and he told me that I had run a great risk, if I had continued my route toward the South; but that, at the spot where I had made a pause (it was the place where I said my Compline [41] and made my vow), I had set my course exactly right, and had come by the shortest way to the Cabin.

On the fourteenth, we arrived at the bank of the great river saint Lawrence. We took pleasure in making our sledges glide over the snow, through a fine beech forest where our hunters had killed some Moose several days before. The beauty of the country alleviated for us all the inconveniences and fatigues of the journey; and we admired God's providence in ordaining that we should not be deprived of the consolation of saying and hearing holy Mass. The Frenchman's sledge, which carried a part of our provisions, escaping from his hands in going down a mountain, ran against trees which shattered it, as well as what it [42] bore, with the exception of a bottle in which I had a little wine left for Mass until the arrival of the Shallops from Kebec. All our Savages regarded this as a little miracle.

On the eighteenth, we prepared ourselves for the celebration of the feast of saint Joseph, Patron of New France. Our Savages began with a strict fast and Confession, which they made on the evening before. On the day following this Confession, they

Le dixhuitieſme nous nous diſpoſaſmes à la celebration de la feſte de ſaint Ioſeph, Patron de la Nouuelle France: nos Sauuages commencerent par vn ieuſne tres-exact, & par la Confeſſion qu'ils firent la veille. Le l'endemain apres s'eſtre reconciliez, ils entendirent la Meſſe, & firent leur Communion auec beaucoup de deuotion, à la faueur du beau iour que Dieu nous donnoit. Apres auoir recité le Chappelet l'apres midy, ils preparerent vn beau feu de ioye pour le ſoir; le bois ny manquoit pas. Apres que i'eus chanté le *Te Deum*, auec les deux François, les Sauvages [43] y adiouſterent leurs chanſons ſpirituelles, & la deſcharge de leurs fuſils, qu'ils redoublerent, pour teſmoigner le reſpect & la confiance qu'ils ont en ce grand Saint. Ceux qui eſtant encore à la chaſſe, n'auoient pas aſſiſté à cette ſolemnité, firent leurs deuotions le iour de la feſte de l'Annonciation de la ſainte Vierge, pour laquelle les Sauuages ont vne tendreſſe particuliere.

Le vingt & vnieſme nous tentaſmes de paſſer ſur la glace à l'Iſle aux Baſques, pour nous mettre à couuert des Iroquois, dont quelques vns diſoient auoir eu quelque aperceuance à la chaſſe; mais quelque glace ayant rompu ſous nos pieds, nous fuſmes obligez de rebrouſſer, nous auions deſia fait vne bonne lieuë ſur le grand fleuue.

Le vingt-deuzieſme d'Avril les [44] glaces ayant fondu en partie, nous allaſmes par terre ou nous auions laiſſé noſtre Chaloupe, lors que nous entraſmes dans les bois; nous la trouuaſmes toute couverte de neiges, il fallut trois iours pour la mettre en eſtat. En ſuite dequoy nous nous embarquaſmes pour l'Iſle aux Baſques, où nous arriuaſmes au trauers des glaces, dans vn iour.

heard Mass and received Communion with great devotion, favored by the beautiful day which God gave us. After telling their Beads in the afternoon, they prepared a fine bonfire for the evening, there being no lack of wood for this purpose. I chanted the *Te Deum* with the two Frenchmen, and the Savages [43] added their spiritual hymns, besides the discharge of their rifles, which they redoubled in testimony of the respect and confidence which they have toward this great Saint. Those who, being still out hunting, did not take part in this solemnity, rendered their homage on the day of the Annunciation of the blessed Virgin, for whom the Savages have an especial tenderness.

On the twenty-first, we tried to make our way over the ice to Isle aux Basques, to put ourselves out of danger from the Iroquois — who, some said, had been espied by them when out hunting; but some ice having broken under our feet, we were obliged to turn back, after having already made a good league on the great river.

On the twenty-second of April, the [44] ice having melted in part, we went by land to the place where we had left our Shallop when we entered the woods. We found it all under snow, and it took three days to put it into shape. Thereupon we embarked for Isle aux Basques, whither we made our way through the ice in one day.

This Island, which is distant from the river's banks only two leagues toward the South and seven toward the North, is very agreeable; it is only one league in length, and half a league in width. It bears the name of Isle aux Basques because the Basques formerly carried on Whale-fishing there.

Cette Iſle qui n'eſt eſloignée du coſté du Sud que de deux lieuës, & de ſept du coſté du Nord, eſt bien agreable: Elle n'a qu'vne lieuë de longueur, & demie lieuë de largeur. Elle porte le nom de l'Iſle aux Baſques, à raiſon de la peſche de Baleines que les Baſques y faiſoient autrefois. Ie pris plaiſir de viſiter les fourneaux qu'ils y ont baſty pour faire leurs huyles, on y voit encor tout aupres de grandes coſtes de Baleines qu'ils y ont tuées.

[45] Ce fut à cette Iſle où la Prouidence de Dieu nous conduiſit pour y paſſer la quinzaine de Paſques, & où nos Sauuages ont donné des marques de leur pieté. A peine euſ-ie marqué vn lieu pour y dreſſer vne Chappelle, que d'abord les hommes courrent à leurs haches pour couper du bois neceſſaire à la fabriquer, & les femmes & les filles ramaſſent les branches de ſapin pour la pauer, tapiſſer & couurir, nous neuſmes beſoin que d'vn iour, pour la mettre en eſtat d'y faire nos prieres.

I'y commençay d'abord les inſtructions pour la Confeſſion & Communion de Paſques. Ie leur fis lecture de l'hiſtoire de la Paſſion de Ieſus-Chriſt, que i'auois traduite en leur langue, ils l'eſcouterent auec beaucoup d'attention. A ces inſtructions generales i'adioutay [46] les particulieres, où chacun me rendit compte de conſcience, auec autant de candeur, qu'vn nouice des plus exacts. On ne ſçauroit croire combien on les gagne, quand on leur parle cœur à cœur, ayant diuiſé en deux bandes ceux qui pouuoient communier, la premiere fit ſon deuoir Paſchal le Ieudy Saint, & la ſeconde le iour de Paſque; le Vendredy Saint fut employé à confeſſer ceux qui ne communioient pas encore, & à honnorer le Sauueur mourant.

I took pleasure in visiting the furnaces which they built for trying out their oil; and, very near by, there are still to be seen great ribs of the Whales which they killed.

[45] It was to this Island that God's Providence led us, to spend there Holy week and Easter week, and it was here that our Savages gave evidence of their piety. Scarcely had I marked a spot for the erection of a Chapel, when immediately the men ran to get their hatchets, in order to cut the wood necessary for building it; while the women and girls gathered fir branches for its floor, walls, and roof. We required only one day to put it in such condition that we could perform our devotions there.

In this Chapel I began at once the instructions for the Easter Confession and Communion. I read to them an account of the Passion of Jesus Christ, which I had translated into their language, and to which they listened very attentively. To these general instructions I added [46] private ones, in which each one opened his conscience to me with as much candor as the most scrupulous novice. It is beyond belief how easily they are won over when one speaks to their hearts from his own. I divided those who could receive communion into two bands; the first performed its Paschal duty on Holy Thursday, and the second on Easter Sunday. Good Friday was spent in confessing those who were not yet admitted to communion, and in worshiping the dying Savior. I read the Passion to them for the second time, and added some reflections, after which we adored the Cross. At this sacred ceremony, full of love, their hearts were greatly softened, of which I subjoin a proof.

Ie leur fy pour la deuxieſme fois, la lecture de la Paſſion, auec quelques reflexions que i'y adioutay, apres quoy nous fiſmes l'adoration de la Croix. Leurs cœurs s'attendrirent beaucoup ſur ce myſtere plein d'amour: en voicy vne preuue.

L'office eſtant finy, vn bon Chreſtien m'approcha, & me dit, tu [47] nous as enſeigné que c'eſt particulierement en ce temps que les bons Chreſtiens ſouffrent volontiers pour l'amour de Ieſus, ils ieuſnent, ils chaſtient leurs corps; oblige moy, preſte moy vne diſcipline aouihitou paſagaſtehigan. Sçais tu bien ce que c'eſt, luy repartiſie? ie le ſçay fort bien, me reſpondit-il, ie m'en ſuis ſeruy autrefois: reuiens dans quelque temps, luy repliquay-ie, ie connois vn homme qui eſt ton amy, il en a vne, ie te promets qu'il te la preſtera: ſa ferueur fit qu'il ne tarda pas à me ſommer de ma promeſſe. Luy ayant remis cét inſtrument de penitence & d'amour entre les mains, il me demanda congé de ſe diſcipliner dans la Chapelle à la veuë de tous; non luy diſie, ie veux moderer ta ferveur, fais ce que ie te diray, va t'en bien auant dans le bois, & là apres auoir [48] prié quelque temps, te ſouuenant comme celuy qui a tant enduré pour l'amour de toy, te regarde du plus haut des Cieux, donne luy des marques du déplaiſir que tu as de l'auoir offenſé, & de l'eſtime que tu fais de ſes ſouffrances; il m'obeït ſans replique: mais ce qui eſt plus remarquable, c'eſt qu'apres s'eſtre donné cent coups de diſcipline de compte fait, il fut inuiter ſa femme a en faire autant: elle le fit volontiers, pour teſmoigner, dit-elle, à Ieſus-Chriſt noſtre tout aimable Sauueur, la part qu'elle prenoit à ſa douloureuſe Paſſion.

When the service was over, a good Christian approached me and said: "Thou [47] hast taught us that, especially at this time, good Christians suffer voluntarily for the love of Jesus; they fast, and chastise their bodies. Oblige me by lending me an instrument of discipline, *aouihitou pasagastehigan.*" "Knowest thou well what it is?" I returned. "I know very well," he answered me; "I have used it before." "Come back after some time," I replied; "I know a man, a friend of thine, who has one, and I promise thee that he will lend it to thee." His zeal made him prompt in claiming the fulfillment of my promise. When I had put into his hands this instrument of penance and love, he asked my leave to take the discipline in the Chapel in sight of all. "No," I said to him; "I wish to moderate thy zeal. Do what I shall tell thee. Go away a good distance into the woods, and, after [48] praying some time, remembering how he who endured so much for thee is looking down upon thee from the highest Heavens, prove to him the regret which thou feelest at having offended him, and the regard in which thou holdest his sufferings." He obeyed me without replying. But what is more remarkable is that, after giving himself a hundred strokes, by count, with the instrument, he invited his wife to do the same. She willingly complied, in order, she said, to testify to Jesus Christ, our dearest Savior, the sympathy she felt with his doleful Passion.

This good Christian did not stop there; for receiving back the instrument of discipline from his wife's hands, he offered it to a Captain,—an ally and a good friend of his, whom I had baptized in the beginning of Winter,—and exhorted him not to spare himself,

Ce bon Chreſtien n'en demeura pas là, car ayant retiré la diſcipline des mains de ſa femme, il fut la preſenter à vn Capitaine ſon alié, & ſon bon amy, que i'auois baptiſé au commencement de l'Hyuer, l'exhortant à ne pas s'eſpargner [49] puiſque Ieſus-Chriſt ne s'eſtoit pas eſpargné, ayant eſté ſi cruellement flagellé pour noſtre amour. Ce Capitaine Neophyte ne s'eſpa[r]gna pas en effet, & apres s'eſtre diſcipliné rudement, il me rapporte la diſcipline; me diſant qu'on l'avoit inſtruit comme il s'en falloit ſervir, & qu'il s'en eſtoit donné cent coups, pour l'amour de Ieſus-Chriſt. Cette ferveur de ces bons Neophytes accuſera ſans doute au jugement de Dieu, la delicateſſe & la lacheté de ceux qui ſont nez & eſlevez dans les maximes du Chriſtianiſme.

Leur obeyſſance envers leur paſteur merite que j'en marque vn beau trait. Les Papinachois ayans fait vn tambour pour s'en ſervir contre les Iroquois, & pour oppoſer aux cris, & aux hurlemens qu'ils font lors qu'ils attaquent; & ce [50] tambour leur eſtant inutiles dans l'Iſle aux Baſques, où ils eſtoient comme dans vn lieu d'aſſeurance. Vn ieune eſuenté d'vne autre Nation, leur ſuggera dans vn feſtin de s'en ſeruir pour danſer, & pour honorer la victoire que les Montagnez & les Algonquins auoient remportée le Printemps paſſé ſur leurs Ennemis. Ces bonnes gens, ſans faire reflexion à la circonſtance de la ſemaine ſainte, forment le deſſein de leur danſe; celuy à qui le tambour appartenoit me dit leur ſentiment, en ces termes. Nous auons danſé autrefois à Tadouſſac, tu ne ſeras pas marry que nous danſions icy preſentement. Mon frere, luy dis-ie, danſer eſt de ſoy vne choſe indifferente, mais danſer tandis que

[49] since Jesus Christ had not spared himself in having been so cruelly scourged for love of us. This Neophyte Captain did not, indeed, spare himself; and, after a severe application of the instrument, he brought it back to me, telling me that he had been taught how to use it, and that he had given himself a hundred strokes for the love of Jesus Christ. Such zeal on the part of these good Neophytes will, without doubt, at the judgment-seat of God, rise up in testimony against the delicacy and cowardice of those who are born and raised in the maxims of Christianity.

Their obedience to their pastor merits my mentioning an admirable feature of it. The Papinachois had made a drum for use against the Iroquois, for counteracting the shouts and yells which the latter utter when they make an attack; and this [50] drum was of no use to them in Isle aux Basques, where they were in a secure retreat. A thoughtless young man of another Nation suggested to them at a feast that they should make use of it for dancing, and celebrating the victory which the Montagnais and Algonquins had gained the preceding Spring over their Enemies. These good people, without reflecting that we were in holy week, prepared to dance, while he who owned the drum explained to me their opinion on this point in the following terms: "We danced before this, at Tadoussac; thou wilt not be displeased if we dance here now." "My brother," I said to him, "dancing is in itself a matter of indifference; but to dance while Christians are doing penance, lamenting their sins, and meditating on what Jesus, their Captain, suffered [51] for the salvation of all mankind — that would no longer be a matter of indifference, but a crime. Therefore

les Chreſtiens font penitence, pleurent leurs pechez, & penſent à ce que Ieſus leur Capitaine a ſouffert [51] pour le ſalut de tous les hommes, ce ne ſeroit plus choſe indifferente, mais criminelle; ainſi prends d'autres penſées; toy qui eſt le maiſtre du tambour, tu ſerois le plus coupable. Dans combien de iours pourrons nous danſer, me dit-il? Ce ſera le lendemain du iour que Ieſus reſſuſcita, luy dis-ie, & cette danſe que vous voulez faire pour honorer la victoire de vos alliez, ſe pourra faire par vn motif encor plus noble & plus ſaint, c'eſt à dire, pour participer aux ioyes de tous les bons Chreſtiens, qui ſe réiouyſſent en la Reſurrection glorieuſe de Ieſus leur Capitaine, dans la ferme eſperance qu'ils ont de réſuſciter comme luy, pour n'eſtre plus ſuiets à la mort. Ils m'obeyrent exactement, quelque preſſe que fiſt celuy qui leur auoit donné la premiere penſée de danſer, dont [52] le Demon ſe vouloit ſeruir pour troubler les iours de la deuotion de la ſemaine ſainte. Au reſte leur danſe eſt aſſez innocente; les hommes y danſent ſeparez des femmes, ſans ſe toucher les vns les autres; ils s'y font des preſens reciproquement; les hommes aux hommes, les femmes aux femmes. Y ayant aperceu quelque choſe qui n'eſtoit pas bien, & les ayant aduertis, ils la retrancherent ſans replique, quoy qu'il n'y euſt rien de criminel.

I'euſſe eſté bien mortifié ſi ie n'euſſe pas eu moyen de leur faire feſtin le iour de Paſques, pour leur teſmoigner combien i'eſtois ſatisfait d'eux. Nous auions laiſſé quelque bled d'Inde dans l'Iſle Verte, au commencement de l'Hyuer, i'y enuoyay vn Canot pour le retirer, ce Canot eſtant de retour, le feſtin fut bien-toſt dreſſé; mon hoſte, qui ſe [53] chargea

change thy mind; thou, who art the owner of the drum, wouldst be the most guilty." "In how many days may we dance?" said he. "On the day following that on which Jesus rose," I replied, "and this dance, which you wish to hold in celebration of the victory of your allies, can be held from a still more noble and more sacred motive—that is to say, in order to participate in the joy of all good Christians, who rejoice in the glorious Resurrection of Jesus, their Captain, through their steadfast hope of being raised, as he was, to be no more subject to death." They obeyed perfectly, not minding the urgent solicitations of him who had first suggested to them the thought of dancing, and through whom [52] the Demon endeavored to disturb the days of devotion of holy week. Otherwise their dance is harmless enough; the men dance apart from the women, without touching one another, and they exchange presents—the men with the men, and the women with the women. When I perceived something in the dance that was not pleasing, and called their attention to it, they left it out without making any reply, although there was nothing criminal in it.

I would have been much chagrined if I had not had means to give them a feast on Easter Sunday, to show them how well satisfied I was with them. We had left some Indian corn at Isle Verte in the beginning of Winter, and I sent a Canoe thither to bring it. Upon its return, the feast was soon prepared; my host [53] took charge of everything, forgetting nothing of his skill to render it entirely successful. A good Christian, who had often shown kindness toward me during the Winter, having heard of my project, made me a present of a large package of

de tout, n'oublia rien de ſon adreſſe pour faire que tout reuſſit. Vn bon Chreſtien qui avoit ſouuent exercé ſa charité en mon endroit pendant l'Hyuer, me fit preſent d'vn grand pacquet de langues d'Orignal, ayant ſceu mon deſſein. Le matin de cette grande feſte, ayant eſté donné à la devotion, & l'heure du diſner approchant, mon hoſte fut inuiter toutes les Cabanes: chacun s'eſtant pourueu de ſon ouragan, c'eſt à dire de ſon plat d'écorce, vient d'abord prendre place à la ſale du feſtin: tous eſtans ramaſſez, comme c'eſtoit moy qui faiſois le feſtin, ce fut à moy à haranguer. Les Chreſtiens, leur dis-ie, ont des temps pour pleurer, & des temps pour ſe reſiouyr, touſiours neantmoins dans les termes de la modeſtie; ceux qui ont pleuré dans la ſemaine [54] Sainte, en conſiderant Ieſus-Chriſt ſouffrant & mourant pour l'amour des hommes, ont droit de ſe reſiouyr en conſiderant le meſme Sauueur reſuſcité; ie continuay quelque temps ſur ce ſuiet, ils euſſent bien ſouhaité que i'euſſe chanté à leur mode, en ſuite de ma harangue, mais ie m'en excuſay, ſur ce que ie ne ſçauois pas encore leur chant: ie priay mon hoſte de chanter pour moy. Ce bon Chreſtien, apres auoir harangué à l'honneur de la feſte, & à l'aduantage de la priere; apres auoir exhorté ſes compatriotes à eſtre fidelles à Dieu, & à aimer la priere iuſques au bout, s'acquitta parfaitement de la commiſſion que ie luy auois donnée, il chanta deux chanſons, la premiere pour moy, & la ſeconde pour luy meſme, tous les autres payerent leur eſcot, chacun auec [55] vne chanſon de meſme. Ils furent bien vne heure à ce preambule de feſtin. Les chanſons eſtant finies, ie dis le Benedicité: en ſuite dequoy deux ieunes

Moose-tongues. The morning of this great feast having been given to devotion, and the dinner-hour approaching, my host invited the inmates of all the Cabins. Each person provided himself with his *ouragan*,—that is, his plate of bark,—and came at once to take his place in the festal hall; and when all were assembled, as I was the one who gave the feast, it was my duty to make a speech. I said to them: "The Christians have times for weeping and times for rejoicing—always, however, within the bounds of modesty. Those who have mourned during Holy week, [54] meditating on Jesus Christ suffering and dying for the love of mankind, have a right to rejoice when they meditate on the same Savior risen." I dilated for some time upon this theme. They would have been very much pleased if, at the conclusion of my speech, I had sung in their own way; but I excused myself on the plea that I did not yet know how to do so, begging my host to sing for me. This good Christian, after making a speech in praise of the feast and in favor of prayer, and after exhorting his fellows to be faithful to God and to love prayer to the end, acquitted himself perfectly of the commission I had given him. He sang two songs, the first for me and the second for himself; all the others paid their reckoning in a like manner, each one with [55] a song. They spent fully an hour in this preamble to the feast. The songs completed, I pronounced the Benedicite, after which two young men of the Cabin distributed the festal meal, which consisted of a dish of sagamité—that is to say, a kind of mush made of cornmeal cooked in water, and seasoned with fat and with smoked Moose-flesh. A little piece of tobacco was

hommes de la Cabane firent la diſtribution du feſtin; qui conſiſtoit en vn plat de ſagamité, c'eſt à dire vne eſpece de bouïllie faite de farine du bled, cuite dans l'eau, aſſaiſonnée de graiſſe, & de chair d'Orignal boucané; vn petit bout de petun fut leur deſſert, & de l'eau toute pure y ſeruit de boiſſon. Les hommes, les femmes & les enfans y firent parfaitement bien leur deuoir. Cette bouïllie de bled d'Inde leur fut vn mets bien delicieux; il y auoit deſia longtemps qu'ils n'en auoient mangé: enſuite dequoy chacun ſe retira chez ſoy bien content & bien ſatisfait. Enuiron ſur les trois heures nous fuſmes reciter tous enſemble le Chapelet. [56] A la fin nous ſalüaſmes Noſtre Seigneur reſſuſcité, auec vne chanſon en langue Algonquine, ſur le ſuiet de cette grande ſolemnité: nous la chantaſmes deux fois chaque iour de l'Octaue, elle leur plaiſoit beaucoup, auſſi eſt-elle bien faite.

Auant que de ſortir de l'Iſle des Baſques, pour paſſer du coſté du Nord, ie rendy les derniers deuoirs au corps d'vne petite fille, qui eſtoit morte depuis enuiron deux mois. Son pere, qui eſtoit Montagnez, fut bien aiſe qu'elle fuſt enſeuelie dans noſtre petite Chappelle, & deuant vne grande Croix que nous auons plantée le Vendredy Saint, vis à vis de la porte. Voicy vne preuue de l'amour & du reſpect qu'ils ont pour les corps de leurs parens decedez. Ayant aduerty ce pere affligé, de faire enſeuelir ſa fille, lors qu'elle [57] fut morte, il me demanda du temps pour penſer à ce qu'il auoit à faire ſur ce ſuiet: il me fit reſponſe à quelque temps de là, tu vois que nous ſommes dans des continuelles apprehenſions de l'Iroquois, ſi i'enſeuelis ma fille dans les bois, peut eſtre

their dessert, and pure water served them for drink. Men, women, and children performed their parts perfectly. This mush made of Indian corn was to them a very delicious dish, a long time having passed since they had eaten any. After this, each one withdrew to his own abode, well pleased and satisfied. At about three o'clock, we told our Beads all together. [56] In conclusion, we saluted Our risen Lord with a song in the Algonquin tongue, the solemn occasion furnishing the theme. We sang it twice on each day of the Octave; it pleased them much, for it is indeed a good song.

Before leaving Isle des Basques to go Northward, I performed the last rites over the body of a little girl who had died about two months before. Her father, a Montagnais, was very glad to have her buried in our little Chapel before a large Cross which, on Good Friday, we erected opposite the door. I will give a proof of the love and respect which these people have for the bodies of their deceased relatives. When I had admonished this afflicted father to have his daughter buried, after she [57] had died, he asked me for time to consider what he should do in the matter. Some time afterward, he made answer to me: "Thou seest that we are in constant fear of the Iroquois. If I bury my daughter in the woods, perhaps those wicked men will find her body, which they will certainly burn. Let us avoid this danger; we will bury her elsewhere in a place where there will be nothing to fear."

This, my Reverend Father, is what I have gathered together from the end of my winter season, of which I render an account to you in compliance with your command. The kindness which you showed me in

que ces méchans hommes trouueront ſon corps; qu'ils bruſleroient aſſeurément; eſuitons ce danger, nous l'enſeuelirons ailleurs en vn lieu ou il ny aura rien à craindre.

Voila mon R. Pere ce que i'ay ramaſſé de la fin de mon hyuernement, dont ie vous rends compte pour ſatisfaire au commandement que vous m'en auez fait. La bonté que vous auez eu pour moy, en me nommant pour cette Miſſion, eſt vn bienfait que ie n'oublieray iamais: ie vous en remercie de tout mon cœu[r], auec d'autant plus de [58] raiſon, qu'il me ſemble que ie n'ay iamais connu Dieu que dans les epaiſſes foreſts du Canada, ou toutes les veritez eternelles que i'auois meditées ailleurs, m'ont paru dans vn iour tout extraordinaire. O qu'il y à de plaiſir de viure à Dieu dans l'abandon de toutes les creatures. Vn autre que moy euſt bien mieux profité d'vne ſi belle occaſion. Obtenez moy s'il vous plaiſt par vos prieres la pardon des pechez que i'ay commis contre Dieu infiniment bon, & demandez pour moy en vos ſaints Sacrifices, que ie meure en ſon ſaint ſeruice, abandonné des hommes, ne pouuant iamais eſtre abandonné de Dieu.

naming me for this Mission is a benefit which I shall never forget; I thank you for it with all my heart, and with all the more [58] reason that it seems to me I have never known God except in the dense forests of Canada, where all the eternal verities upon which I had pondered elsewhere have become wonderfully clear to me. Oh, what pleasure there is in living for God, and separating oneself from all creatures! Another would have profited much more by so fine an opportunity. Obtain for me, if you please, through your prayers, pardon for the sins which I have committed against the infinitely good God; and in my behalf ask in your holy Sacrifices that I may die in his sacred service, abandoned by men, although I can never be abandoned by God.

[59] CHAPITRE IV.

IOURNAL DU VOYAGE D'VN PERE DE LA COMPAGNIE DE IESUS, AU PAYS DES PAPINACHOIS, & DES OUCHESTIGOUETCH.

LE deſſein de ce voyage ayant eſté formé pendant l'hyuernement, nous commençaſmes à l'executer le vingt vnieſme d'Auril. Ayant laiſſé les Montagnez, qui auoient hyuerné auec nous dans l'Iſle aux Baſques, ie paſſay du coſté du Nord, auec les Papinachois, à la faueur d'vn beau iour que Dieu nous donna pour faire noſtre traite d'enuiron ſept lieuës. Nous abordaſmes à Eſſeigiou, riuiere celebre à cauſe du grand nombre de Saulmons qu'on y prend, dans la ſaiſon [60] de la peſche. Deux choſes nous reſiouyrent à noſtre abord; la premiere, la veuë d'vne grande Croix que nous ſalüaſmes en chantant le *Vexilla Regis prodeunt*, en langue Montagneſe; La ſeconde la priſe de cinq Orignaux, qui venans paiſtre ſur le bord du grand fleuue, furent tuez par nos chaſſeurs. Ce fut alors que les Papinachois glorieux de céte chaſſe me dirent, quelques Montagnez t'ont dit que noſtre pays eſt vn méchant pays, que tu y mourrois de faim ſi tu y venois auec nous; tu vois maintenant qu'ils n'õt pas dit vray, Kataouatichouaſti Oupapinachiouek aſti, aſti, c'eſt vne bonne terre diſoit-il, que la terre des Papinachois. Ie leur repetois ſouuent ces meſmes paroles, pour leur teſmoigner combien i'eſtois aiſe d'eſtre auec eux dans leur

[59] CHAPTER IV.

DIARY OF A JOURNEY MADE BY A FATHER OF THE SOCIETY OF JESUS TO THE COUNTRY OF THE PAPINACHOIS AND OF THE OUCHESTIGOUETCH.

THE resolution to undertake this journey having been adopted during the winter season, we set about its execution on the twenty-first of April. Leaving the Montagnais who had wintered with us at Isle aux Basques, I proceeded toward the North with the Papinachois, under favor of a fine day which God gave us to enable us to make about seven leagues. We landed at the Esseigiou,[1] a river famous for the number of Salmon taken there in the [60] fishing season. Two things rejoiced us upon landing: first, the sight of a large Cross, which we saluted by singing the *Vexilla Regis prodeunt* in the Montagnais tongue; second, the taking of five Moose, which, coming to feed on the banks of the great river, were killed by our hunters. At this the Papinachois, proud of this success in hunting, said to me: "Some Montagnais told thee that ours is a wretched country, and that thou wouldst die of hunger there if thou camest with us. Thou seest now that they did not tell the truth. *Kataouatichouasti Oupapinachiouek asti, asti.* It is a good land," said he, "the land of the Papinachois." I repeated to them often these same words, to show them how glad I was to be with them in their country. We remained at this post for about [61] a fortnight. My host gave me there a proof of

pays. Nous fuſme en ce poſte enuiron [61] quatorze iours. Mon hoſte m'y donna vne preuue de ſa grande charité, car comme i'eſtois trauaillé d'vne fiéure aſſez violente pendant quelques iours, ce bon Chreſtien me conſoloit de temps en temps: voicy ce qu'il me dit vn iour. O que mon cœur eſt triſte depuis que tu es malade, ie ſouffre beaucoup en te voyant ſouffrir; ie prie Dieu de tout mon cœur que ie ſois malade en ta place, & que ſi tu dois mourir, ie luy demande cette faueur que ie meure & que tu viue encore. Qui connoiſt la ſincerité de ces bons Sauuages, ſçait bien que ce n'eſtoit pas un compliment, il diſoit ce qu'il penſoit: ie le remerciay de ſa bonté, & l'aſſeurant que ie m'eſtimois heureux de ſouffrir, pour l'amour de Ieſus-Chriſt, le mal qu'il luy plaiſoit me donner, & que s'il vouloit diſpoſer de moy, ie tiendrois [62] à grande faueur de mourir dans vn entier abandonnement de toutes choſes. Si ma fieure euſt duré plus longtemps, il s'eſtoit offert pour me ſeigner: mais ie crois que les prieres de ces bonnes gens m'obtinrent ma parfaite gueriſon.

Nous euſmes bien de la ioye le deuxieſme iour de May à l'arriuée du François & du Sauuage qui eſtoient allez à Kebec, lors que nous eſtions encore du coſté du Sud; ie n'auois plus de vin pour dire la Meſſe, ie l'auois acheué ce iour-là: ces nouueaux venus comblerent noſtre ioye, lors qu'ils nous dirent, que la Chaloupe dans laquelle ils eſtoient venus eſtoit à vne lieuë au deſſus de nous, & que le Pere Gabriel Druillettes eſtoit dedans. Le lendemain tous nos Sauuages me voulurent accompagner, pour aller voir les François, particulierement [63] le Pere qu'ils aiment beaucoup; noſtre petite Chaloupe n'eut pas

his great love. I was afflicted with a rather violent fever for some days, and this good Christian comforted me from time to time. He said to me one day: "Oh, how sad my heart has been since thou hast been ill; I suffer greatly in seeing thee suffer, and I pray God with all my heart that I may be ill in thy place. And if thou art to die, I ask this favor of him, that I may die, and that thou mayst continue to live." Whoever knows the sincerity of these good Savages, knows well that this was no mere politeness; he said what he thought. I thanked him for his kindness, and assured him that I considered myself happy to suffer, for the love of Jesus Christ, the ill which it pleased him to send me; and that, if he wished to dispose of me, I would hold [62] it a great favor to die in entire destitution of all things. He had offered to bleed me had my fever lasted longer; but I believe the prayers of these good people obtained for me my perfect recovery.

We felt much joy, on the second day of May, at the arrival of the Frenchman and the Savage who had gone to Kebec while we were still on the Southern side. I had no more wine for saying Mass, having poured out the last on that very day. The newcomers crowned our joy when they told us that the Shallop in which they had come was a league above us, and that Father Gabriel Druillettes was in it. On the next day all our Savages wished to accompany me to go and see the French, and especially [63] the Father, whom they love very much. Our little Shallop did not lack rowers, and we soon arrived at our place of meeting, where we were received with much love. The Father and I, having conferred on what we had to do touching our Missions, decided

manque de nageurs: nous arriuaſmes bien-toſt au lieu de noſtre entreueuë, on nous receut auec beaucoup de charité. Ce Pere & moy ayans conferé ſur ce que nous auions a faire touchant nos Miſſions, nous concluſmes que i'accompagnerois les Papinachois dans leur voyage des terres, & que le Pere monteroit dans le Saguené, pour viſiter les Sauuages de ces quartiers-là, apres quoy nous nous ſeparaſmes.

Le cinquieſme iour de May, nous arriuaſmes au ſaut au Mouton, c'eſt vn grand ſaut par ou la riuiere que les Sauuages appellent Kaouaſagiskaket ſe deſcharge dans le grand fleuue de ſaint Laurent: nous fuſmes huit iours en ce poſte: les deux Sauuages qui auoient [64] perdu leurs deux petites filles, pendant noſtre hyuernement, ayant choiſi ce lieu comme le plus propre pour leur donner leur derniere ſepulture, nous y dreſſaſmes vne petite Chappelle ou elles furent enſeuelies. Tout ce qu'ils auoient de plus beau fut mis dans leur biere; les ceremonies de l'Egliſe que ie leur expliquay, leur donnerent bien de la conſolation; ſur tout lors que ie leur dy, que ces deux petites innocentes n'auoient pas beſoin de nos prieres, & que les prieres qu'on faiſoit n'eſtoient que pour remercier Dieu des graces qu'il leur auoit faites qu'elles poſſedoient dans le Ciel ou elles nous attendoient. Les parens ayant veu que les François mettent des Croix ſur les Sepulchres, en firent deux de leur mouuement, qu'ils me prierent de planter à l'endroit où leurs [65] filles eſtoient enſeuelies, pour marque qu'elles eſtoient Chreſtiennes; ils me dirent qu'ils viſiteroient ſouuent ce lieu pour les inuoquer, comme ils ont fait depuis leur decez; il n'eſt pas croyable combien ils ont de reſpect pour

that I should accompany the Papinachois on their journey inland, while he would proceed up the Saguené to visit the Savages of those regions. After this, we separated.

On the fifth day of May, we arrived at saut au Mouton, a great waterfall by which the river called by the Savages Kaouasagiskaket[2] empties into the great river saint Lawrence. We remained a week at this place. Two Savages, who had [64] lost their two little girls during the winter, having chosen this place as that best suited for giving them their last burial, we erected a little Chapel and interred them there. All the finest articles possessed by these Savages were placed in the children's bier. The ceremonies of the Church, which I explained to them, gave them much comfort,—above all, when I told them that these two little innocents had no need of our prayers, and that the prayers then offered were only to thank God for the graces which he had shown them, and which they possessed in Heaven, where they were waiting for us. The fathers having seen that the French put Crosses on their Graves, of their own accord made two; and they begged me to erect these on the spot where their [65] little girls were buried, as a sign that they were Christians. They told me that they would often visit this place to invoke the departed, as they have been doing ever since their death. It is incredible how much respect they have for the bodies of the dead, and I have often used it as an argument to inculcate in them a belief in the immortality of the Soul and the resurrection of our bodies.

On the eleventh of the same month, we arrived at the river which the Savages call Kouakoueou. We

les corps morts. Ie me ſuis ſouuent ſeruy de cét argument, pour leur bien inculquer l'immortalité de l'Ame, & la foy de la reſurrection de nos corps.

L'onzieſme du meſme mois nous arriuaſmes à la riuiere que les Sauuages appellent Kouakoueou: nous viſmes en paſſant les rauages que le Tremble-terre à fait aux riuieres du Port neuf; l'eau qui en ſort eſt toute iaune, & elle garde cette couleur bien auant dans le grand fleuue, auſſi bien que celle des Berſiamites: les Sauuages ne ſçauroient plus nauiger dans ces deux riuieres.

[66] Quittant ce dernier poſte nous fiſmes rencontre de deux Canots qui deſcendoient des terres bien chargez de pelleteries, ils rebrouſſerent chemin, & s'en vinrent auec nous. Nos Sauuages firent leur traite auec ces nouueaux venus, en ſuite dequoy ils acheuerent les Canots qui nous eſtoient neceſſaires pour noſtre voyage. Quelques iours apres eſtant arriuez à la riuiere de Peritibiſtokou, où nous arreſtaſmes iuſques au deuxiéme de Iuin, deuant entrer dans les terres par cette riuiere, la diſpoſition de noſtre voyage fut, que les femmes, les enfans & quelques hommes reſteroient ſur le bord du grand fleuue, tandis que le reſte monteroit au Lac de Manikougan: mais le François qui m'accompagnoit, & moy, nous eſtions exclus du voyage. Vn bon Chreſtien m'ayant informé de [67] l'effort que faiſoient quelques nouueaux venus pour empeſcher que ie ne les accompagnaſſe pas au Lac; apres auoir recommandé l'affaire à Dieu, ie les aſſemblay dans la Chapelle; & apres auoir ouy mes raiſons, ils changerent de ſentiment; quelques-vns me dirent ſeulement, le chemin eſt ſi rude que nous apprehendons beaucoup pour toy, que

saw in passing the ravages wrought by the Earthquake in the rivers of Port neuf; the water coming therefrom is all yellow, and it retains this color far into the great river, as does also that of the Bersiamites.[3] The Savages could no longer navigate these two rivers.

[66] Leaving this last place, we met two Canoes coming down from the interior, well laden with peltries. They turned about, and came with us. Our Savages made their trade with these newcomers, after which they finished the Canoes which we needed for our journey. Some days later we reached the river Peritibistokou,[4] where we halted until the second of June before proceeding inland by this river. The arrangement for our journey was that the women, the children, and some men should remain on the bank of the great river, while the rest would go up to Lake Manikougan. But the Frenchman who accompanied me, and I myself, were excluded from the journey. A good Christian having informed me of [67] the effort made by some newcomers to prevent my accompanying them to the Lake, I referred the matter to God, and then called them together in the Chapel. After hearing my arguments, they changed their minds. Some merely said to me: "The way is so hard that we fear greatly for thee, lest thou be unable to bear such great fatigue. That is the only reason why we found it difficult to consent to thy going; but since God wills it, as thou hast assured us, and since thou feelest strong enough to surmount all these difficulties, we are very glad of it." After all had performed their devotions on the day of Pentecost, we set out on the morrow, the second of June, after Mass, to the number of ten

tu ne puiſſe fournir à de ſi grandes fatigues. C'eſt la ſeule raiſon pour laquelle nous auions peine à conſentir à ton depart: mais puis que Dieu le veut, comme tu nous en aſſeure, & que tu te ſens aſſez fort pour franchir toutes ces difficultez, nous en ſommes bien aiſes. Tous ayant fait leurs deuotions le iour de la Pentecoſte, nous partiſmes le lendemain deuxieſme de Iuin, apres la Meſſe, au nombre de dix Canots. Nous voila en chemin, [68] faiſant ioüer l'auiron à qui mieux mieux: ie fis mon apprentiſſage en ce meſtier, ſous la direction du François & du Sauuage, auec leſquels i'eſtois. Nous auançaſmes ce iour-là iuſques à vn grand ſault, où nos Argonautes ayant trouué bon nõbre de Loups Marins, ils en firent vn grand carnage, s'eſtant ſeruis de leur fuſils, de leur eſpées, & de leur fléches pour cette chaſſe. Le ſoir ie fus aduerty que le Sauuage qui gouuernoit noſtre Canot eſtoit malade, ou du moins qu'il faiſoit ſemblant de l'eſtre, & qu'il auoit quelques penſée de rebrouſſer chemin: le Demon ioüoit de ſon reſte pour empeſcher mon voyage. I'ay recours à Dieu; en ſuite ie viſite le malade, ie luy donne vn petit remede, ie l'encourage; le lendemain il fut parfaitement guery, & entierement reſolu à continuer le voyage [i]uſques au bout.

[69] Le troiſieſme iour de Iuin quatre Canots s'eſtant ſeparez pour aller ioindre leurs familles, nous fiſmes vn portage, qui fut d'vn iour entier, que nous employaſmes tantoſt à grimper des montagnes, tantoſt à percer des bois, où nous auions de la peine à paſſer, eſtant tous chargez autant que nous pouuions l'eſtre; l'vn portoit le Canot, l'autre les viures, l'autre ce qui eſtoit neceſſaire pour traiter. Ie portois

Canoes. So there we were on our way, [68] plying our paddles in emulation of one another; in this handicraft I served my apprenticeship under the direction of the Frenchman and the Savage who were with me. We proceeded on that day as far as a great waterfall, where our Argonauts, finding a good number of Seals, killed many of them, using their guns, javelins, and arrows in this hunt. In the evening I was told that the Savage who commanded our Canoe was ill,—or at least pretended to be so,—and that he had some thought of turning back. The Evil One was playing his last stake to prevent my journey. I had recourse to God; then I visited the sick man, gave him a simple remedy, and encouraged him; and on the next day he was entirely cured and thoroughly resolved to continue the journey to the end.

[69] On the third day of June, after four Canoes had left us to go and join their families, we made a portage which occupied an entire day, spent now in climbing mountains and now in piercing forests. Here we had much difficulty in making our way, for we were all laden as heavily as possible,—one carrying the Canoe, another the provisions, and a third what we needed in our commercial transactions. I carried my Chapel and my little store of provisions; there was no one who was not laden, and sweating from every pore. We entered, somewhat late, the great river Manikouaganistikou, which the French call riviere Noire ["Black river"], because of its depth.[5] It is quite as broad as the Seine, and as swift as the Rhone. The eleven portages which we had to make there, and [70] the numerous currents which it was necessary to overcome by dint of paddling, gave us

ma Chapelle, & mes petites prouiſions: il n'y auoit perſonne qui n'euſt ſon fardeau, & qui ne ſuaſt de tout ſon corps. Sur le tard nous entraſmes dans la grande riuiere de Manikouaganiſtikou, que les François appellent la riuiere Noire, à cauſe de ſa profondeur. Elle à bien la largeur de la Seine, & la rapidité du Rhoſne; les onze portages qu'il nous y fallut faire, & [70] les diuers courans qu'il y fallut franchir à force de rames, nous y donnerent bien de l'exercice. Beny ſoit Dieu qui me donna les forces pour fournir à tout cela. I'eus la conſolation de celebrer la Meſſe le iour de la ſainte Trinité, à moitié chemin, vis à vis d'vne grande montagne, que nous appellons le mont de la Trinité. C'eſt le premier ſacrifice qui a eſté offert en ce pays-là, où iamais European n'auoit encor paru ie priay noſtre Seigneur Ieſus-Chriſt qui en eſtoit le Souuerain, auſſi bien que de toutes les autres parties du monde, qu'il s'y rendiſt maiſtre de tous les cœurs qui luy appartenoient de droit.

Le neufieſme iour de Iuin nous arriuaſmes au Lac de Manikouagan; où ie trouuay ſoixante & quatre ames. C'eſtoient des Papinachois, qui reuenans de leur chaſſe, [71] s'eſtoient aſſemblez en cét endroit pour faire leur trafic auec leurs Compatriotes; qui habitent le long du grand fleuue de ſaint Laurens, & qui ont commerce auec les François. Ils nous accueillirent auec beaucoup de teſmoignages d'affection. Deux Canots nous eſtans venus reconnoiſtre, ils retournerent promptement à leur Cabanage, pour preparer noſtre reception: Nous les ſaluaſmes à l'abord auec toute noſtre petite artillerie; ils reſpondirent auec leurs fuſils: en ſuite dequoy nous eſtans

abundant exercise. Blessed be God, who gave me the strength to meet all that. I had the consolation of saying Mass on holy Trinity, midway on my journey, opposite a high mountain which we call mont de la Trinité. It was the first sacrifice ever offered in this country, where never before had a European made his appearance. I entreated our Lord Jesus Christ, who is the Sovereign of this as well as of all other parts of the world, to make himself master of all hearts there, which belong to him by right.

On the ninth day of June we reached Lake Manikouagan, where I found sixty-four souls. They were Papinachois, who, returning from the chase, [71] had assembled in this place to trade with their Compatriots who dwell along the great river saint Lawrence, and have commerce with the French. They received us with many marks of affection. Two Canoes, after coming to reconnoiter us, returned promptly to their Camp, to prepare our reception. We saluted them, upon approaching, with all our little artillery; and they replied with their guns. Then, after we had disembarked, they took charge of all our packages, which they carried to the Captain's Cabin; hither, too, they conducted us, and we were at once regaled with a great piece of Smoked meat, together with a bit of Moose-fat.

The greater part, having [72] never seen any Frenchmen or Jesuits, could not weary of looking at us, and the whole Cabin was filled with spectators. We all kept silence, until the thanksgiving which my Savages and I offered after taking our refreshment. After this, I announced the good news to them,—namely, the design which God had concerning them, to deliver them from Hell and give them

deſbarquez, ils ſe chargerent de tous nos paquets, qu'ils porterent à la Cabane du Capitaine, ou ils nous conduiſirent, & ou nous fuſmes regalez d'abord d'vne grande piece de chair Boucanée, auec vn morceau de graiſſe d'Orignal.

La plus grande partie, n'ayant [72] iamais veu des François, ny des Ieſuites, ne ſe pouuoient laſſer de nous regarder, toute la Cabane eſtoit remplie de ſpectateurs. Nous y gardaſmes tous le ſilence, iuſques à l'action de graces, que mes Sauuages & moy fiſmes, apres auoir pris noſtre refection. En ſuite dequoy ie leur annonçay la bonne nouuelle, c'eſt à dire le deſſein que Dieu auoit ſur eux, pour les deſliurer de l'Enfer, & leur donner ſon Paradis, s'ils vouloient imiter leurs Compatriotes qui m'accompagnoient. Les bons Chreſtiens prirent la parole apres moy, & comme ils poſſedoient mieux que moy la langue, ils s'eſtendirent plus long temps ſur les loüanges de la priere. Ieſtois rauy d'ouyr ces nouueaux Predicateurs dont Dieu ſe ſeruoit pour la conuerſion de tout cét auditoire.

[73] Le lendemain dix-huitiéme [*sc.* dixiéme], fut employé partie à viſiter les familles en particulier, à en eſcrire les noms, & diſtinguer ceux qui eſtoient baptiſez, d'auec ceux, qui ne l'eſtoient pas; partie à dreſſer vne Chappelle. Il y auoit plaiſir de voir remuer les ouuriers; les vns courroient aux perches, les autres aux eſcorces, les femmes aux branches de ſapin, tandis que les ingenieurs preparoient le ſol, & formoient le deſſein de la premiere Egliſe qui aye iamais eſté en ce pays. Le corps de la Chappelle eſtant acheué, ie dreſſay l'Autel, & ie l'ornay du mieux qu'il me fut poſſible. Ayant veu à la place du Capitaine

his Paradise, if they would imitate those Compatriots of theirs who accompanied me. The good Christians took the word after me, and as they knew the language better than I, they expatiated still further in praise of prayer. I was delighted to hear these new Preachers, whom God used for the conversion of all that audience.

[73] The next day, the tenth, was employed partly in visiting individual families, in noting down their names, and in distinguishing those who were baptized from those who were not, and partly in erecting a Chapel. It was a pleasure to watch the movements of the workmen. Some ran for poles, others for bark, and the women for fir branches; while the builders prepared the ground, and made the plan of the first Church ever built in that country. The body of the Chapel being finished, I erected the Altar, and adorned it in the best way I could. Having seen at the Captain's place a fine Moose-skin, covered with ornamental work, I thought he would willingly lend it to me, and I was not mistaken; that good Catechumen was well pleased that it should serve [76 i.e., 74] to adorn the house of prayer.

The eleventh was employed, after celebrating the first Mass there in honor of saint Barnabas,—the day being that of his feast,—in giving Baptism to six little children. The first was named Barnabé, in honor of that Apostle, whom I have held as the especial patron of that great Lake, which will bear his name henceforth, and which we shall call Lake St. Barnabé.

On the twelfth, I gave Baptism to some more little children, after which I began my teaching. All those who had not received Baptism presented

vne belle peau d'Orignac toute ouuragée, ie creu qu'il me la preſteroit volontiers; ie ne me trompay pas: ce bon Cathecumene fut bien content qu'elle ſeruiſt [76 i.e., 74] à orner la maiſon de la priere.

L'onziéme eſt employé, apres y auoir celebré la premiere Meſſe à l'honneur de ſaint Barnabé le iour de ſa feſte, à donner le Bapteſme à ſix petits enfans. Le premier fut nommé Barnabé, pour honorer cét Apoſtre, que i'ay regardé comme le patron particulier de ce grand Lac, qui en portera doreſnauant le nom, & que nous appellerons le Lac de S. Barnabé.

Le douzieſme ie donnay le Bapteſme à d'autres petits enfans, apres quoy ie commençay à inſtruire. Tous ceux qui n'auoient pas receu le Bapteſme, ſe preſenterent pour eſtre Cathecumenes. Mes anciens Chreſtiens qui m'accompagnoient, eſtoient rauis daiſe, voyant cela, & me diſoient de temps en temps, tapoué noua kimiroueriten kataiamiaouek nachiriniouinanaK; [77 i.e., 75] en verité, mon Pere, tu es bien aiſe, nos Compatriotes prieront. Ils faiſoient reflexion à ce que quelques vns m'auoient dit pendant l'Hyuer, que ie perdrois mon temps d'aller dans les terres; que les hommes que i'y trouuerois ſe mocqueroient de moy, & de mes inſtructions, ils faiſoient auſſi reflexion à la reſponſe que ie leur faiſois, Mes enfans, vos Compatriotes prieront; celuy qui a tout fait, qui eſt noſtre Pere commun, les veut ſauuer; prions tous les iours pour le ſalut de leurs ames.

Apres auoir ſuffiſamment inſtruit mes Cathecumenes, ayant d'ailleurs reconnu que le ſaint Eſprit operoit dans leurs cœurs, ie fis choix de ſix, que ie baptizay ſolemnellement le quinzieſme iour du meſme mois, i'acheuay le reſte le ſeixe dix-ſept & vingtieſme,

themselves to become Catechumens. My old Christians who accompanied me were delighted at seeing this, and repeated to me from time to time: *Tapoué noua kimiroueriten kataiamiaouek nachiriniouinanak*,— [77 i.e., 75] "In truth, my Father, thou art much pleased; our Compatriots will pray." They recalled to mind what some had said to me during the Winter,— namely, that I would lose my time by going inland, and that the people whom I should find there would mock at me and my teachings. They also recalled the answer that I made them: "My children, your Compatriots will pray; he who made all things, who is our common Father, ordains to save them. Let us pray every day for the salvation of their souls."

When I had sufficiently instructed my Catechumens, recognizing besides that the holy Ghost was at work in their hearts, I chose six and solemnly baptized them, on the fifteenth day of the same month; on the sixteenth, seventeenth, and twentieth, I finished conferring the Sacrament upon the rest, [76] Baptizing in all twenty-seven Adults, men as well as women. There is no false religion to combat among these tribes; they are intelligent and very gentle, and it is no wonder that they have so soon understood our Mysteries.

The first thing that inclined them to receive the Gospel was the earthquake, which to them proclaimed aloud a divinity; the second was the example of those Compatriots of theirs who accompanied me; the third, the disinterested love of the black gowns, who expose their lives to a thousand dangers, solely to come and teach them; and the fourth, the beauty of our mysteries, and the harmony between God's Commandments and reason. One could not believe

ayant en tout [76] donné le Bapteſme à vingt-ſept Adultes, tant hommes que femmes. On n'a point de fauſſe religion à combattre parmy ces peuples; ils ont l'eſprit bon, & le naturel fort doux, & ce n'eſt pas merueille s'ils on[t] ſi toſt conçeu nos Myſteres.

La premiere choſe qui les a diſpoſez à receuoir l'Euangile, a eſté le tremble-terre, qui leur preſcha hautement vne diuinité. La deuxieſme, l'exemple de leurs Compatriotes qui m'accompagnoient. La troiſieſme, l'amour deſintereſſé des robes noires, qui expoſent leurs vies à mille dangers, pour les venir inſtruire ſeulement. La quatrieſme la beauté de nos myſteres, & la conformité des Commandemens de Dieu auec la raiſon. On ne pourroit croire l'horreur qu'ils ont du menſonge & du larcin. Ie n'ay point trouué de polygamie parmy eux: [77] ſe mettre en colere c'eſt commettre vn grand crime. Quant à l'yurognerie, ils ne ſçauent ce que c'eſt pour ce qui eſt de l'auarice, leurs biens ſont preſque communs. Vous diriez que ce ſont des gens ſans paſſion, ie n'ay point encore veu de perſonnes plus paiſibles & plus debonnaires. *Gaudeant bene nati*, O qu'il y a de contentement à ſemer en vne terre, où il n'y a ny eſpines, ny roches, & ou il ne faut que ſemer & recueillir en meſme temps. *Dextera Domini fecit virtutem.*

Beny ſoit-il à iamais, des bontez qu'il exerce enuers ces pauures peuples. Sa miſericorde à particulierement paru à l'endroit d'vn Capitaine fort conſiderable, nommé Oui[ſ]Koupi. Cét homme n'auoit iamais paru au Lac ſaint Barnabé, il y vient rendre viſite au Capitaine qui [78] y commande: il y amene ſa femme, dix de ſes enfans, & deux de ſes petits fils; toute cette famille trouue dans le Bapteſme vne ſource de

the horror which they have of falsehood and theft. I found no polygamy among them. [77] To become angry is to commit a great crime. As to drunkenness, they know not what it is, and as for avarice, their goods are held almost in common. You would say that they are a people without passion; I have not yet seen any who are more peaceful and more kind. *Gaudeant bene nati!* Oh, what happiness it is to sow in a soil where there are neither thorns nor rocks, where one can sow and reap at the same time! *Dextera Domini fecit virtutem.*

Blessed be he forever for the bounties which he lavishes upon these poor tribes! His mercy was especially evident in the case of a Captain of much note, named Ouiskoupi. This man had never appeared at Lake saint Barnabé, and he went thither to visit a Captain who [78] is in command there, taking with him his wife, ten of his children, and two of his grandchildren. This entire family found in Baptism a source of blessings. Ouiskoupi had formerly followed the calling of a Juggler,—that is to say, of one who invokes the Demon; but he protested to me that since the earthquake he had renounced the trade; and when I asked him whether he still retained any of those things which he had used in his invocations, he ingenuously declared that he had some in his pouch. I asked for them, and he gave them to me to sacrifice them to God, which I did, throwing them into the fire. When I visited him in his Cabin, some days after his Baptism, he said to me: "Thou knowest that I was ill before thou didst baptize me; he who made all things cured me at the same time when thou didst baptize me." One of his children, who had [79] been unwell, told me the same thing.

benedictions. OuisKoupi ayant fait autrefois le meſtier de Iongleur, c'eſt à dire d'inuoquer le Demon, me proteſta que depuis le tremble-terre il y auoit renoncé; & luy ayant demandé s'il n'auoit point quelqu'vne de ces choſes, dont-il ſe ſeruoit pour faire les iongleries, il me declara naïuement qu'il en auoit dans ſon ſac; ie les luy demande; il me les donne pour en faire vn ſacrifice à Dieu; ce que ie fis, les iettant au feu. Le viſitant dans ſa Cabane quelques iours apres ſon Bapteſme, il me dit; tu ſçais que i'eſtois malade auant que tu me baptiſaſſe; celuy qui a tout fait m'a guery à meſme temps que tu me baptiſois. Vn de ſes enfans qui auoit [79] eſté incommodé me dit la meſme choſe, ie leur dy que le Dieu que les Chreſtiens adorent, qui eſt l'vnique & le veritable, Dieu eſt ſi bõ, qu'il donne à ceux qui croyent, & qui ont confiance en luy, plus qu'ils ne luy demandent; & que le Bapteſme qui eſt inſtitué pour apporter la ſainteté à l'ame, donne ſouuent la ſanté au corps.

A cette occaſion ie leur racontay la gueriſon miraculeuſe de l'Empereur Conſtantin. Cette hiſtoire leur agrea beaucoup, ſur tout dans le rapport qu'il y remarquoient à la gueriſon du Capitaine Ou[if]koupi, auec celle du grand Conſtantin. Ce bon Neophite me donna vne belle preuue de la confiance qu'il auoit en la priere, & du deſir qu'il auoit d'eſtre fidelle à Dieu. Le Demon luy ayant apparu pendant la nuit, comme il m'aſſeura, il ſortit [80] d'abord de ſa Cabane, me vint éueiller dans celle ou i'eſtois, & me dit nouta aiamihatau, niouabamatas matchi manitou nichiKatau, mon Pere prions Dieu i'ay veu le Demon, ie le hays. Apres l'auoir encouragé par les paroles que Dieu me mit en bouche, nous fiſmes noſtre priere

I said to them that the God whom the Christians worship, who is the true and only God, is so good that he gives to those who believe and have trust in him, more than they ask of him; and that Baptism, which is instituted to confer holiness upon the soul, often gives health to the body.

On this occasion, I related to them the miraculous cure of the Emperor Constantine. This story pleased them much, above all because of the resemblance which they noted between the cure of Captain Ouiskoupi and that of the great Constantine. This good Neophyte gave me a beautiful proof of the confidence which he had in prayer, and of the desire which he cherished to be faithful to God. The Demon appearing to him during the night,—so he assured me,—he at once went [80] out of his Cabin, came to awaken me in the one where I was, and said to me: *Nouta aiamihatau, niouabamatas matchi manitou nichikatau,*—"My Father, let us pray to God; I have seen the Demon; I hate him." I encouraged him with words which God put into my mouth; then we offered our prayer together, after which he returned to his Cabin, with no more fear of the Demon. His most usual abiding-place during the day was the Chapel. He could never become sated with looking at the pictures, which I explained to him from time to time. Neither he nor any of his family had ever seen any Frenchmen before.

I must not omit something that happened almost immediately after I had given Baptism to the little children: the greater part fell ill, a circumstance well suited to inspire [81] in the Adults an aversion for Baptism. One of my old Christians thought so, and came to tell it to me.

enſemble: en ſuite de laquelle il retourna à ſa Cabane, n'apprehendant plus le Demon; ſa demeure la plus ordinaire pendant le iour eſtoit la Chapelle. Il ne pouuoit à ſon gré aſſez regarder les images que ie luy expliquois de temps en temps; ny luy ny aucun de ſa famille n'auoit iamais veu de François.

Ie ne dois pas obmettre vne choſe qui arriua preſque auſſi toſt que i'eus donné le Bapteſme aux petits enfans; la pluſpart furent malades; cela eſtoit bien capable de donner [81] aux Adultes de l'auerſion pour le Bapteſme: vn de mes anciens Chreſtiẽs le iugea ainſi, & me le vint dire.

Ayons recours, luy dis-ie, à celuy qui a tout fait; il eſt tout bon & toutpuiſsãt, il luy eſt aiſé de donner la ſanté à ces petits enfans malades. Le lendemain ie les fis tous apporter à la Chapelle; & ayant recité ſur eux les prieres que l'Egliſe a dreſſées pour demander la ſanté; ie leur donnay en ſuite vn peu de thiriaque, & tous recouurerent leur ſanté. Cét effet de la bonté de Dieu à l'endroit de ces petits innocents, fut admiré des anciens Chreſtiens, & des Cathecumenes, & affermit beaucoup les vns & les autres en la foy.

Ie ne doit pas obmettre vne remarque que i'ay faite ſur le ſuiet du Bapteſme qu'on donne aux petits enfans. Parmy les perſonnes que i'ay [82] veuës au Lac de ſaint Barnabé, i'en trouuay vingt trois qui auoient eſté baptiſées par les Peres de noſtre Compagnie, lors que leurs parens auoient paru à Tadouſſac, ou à la riuiere des Berſiamites: les vns eſtoient aagez de douze ans, les autres de quinze, les autres d'enuiron vingt: les ayant inſtruits, & la plus part n'ayant aucune connoiſſance de leur bonheur, ie les confeſſay, & trouuay tant de ſincerité & tant

"Let us," I said, "have recourse to him who made all things; he is all-good and all-powerful, and it is easy for him to give health to these little sick children." On the next day I had them all brought to the Chapel, and after reciting over them the prayers which the Church has instituted for asking health, I gave them a little theriac, and they all recovered. This effect of God's goodness in the case of these little innocents excited the admiration of the old Christians and of the Catechumens, and greatly strengthened both in the faith.

I must not omit something that I observed in regard to Baptism given to little children. Among the persons whom I [82] met at Lake saint Barnabé, I found twenty-three who had been baptized by the Fathers of our Society, when their relatives came to Tadoussac or the river of the Bersiamites; some were twelve years old, some fifteen, others about twenty. After I had instructed them,—the greater part having no knowledge of their blessedness,—I confessed them, and found in them so much sincerity and innocence that I could attribute this especial protection of God only to the baptismal grace and the merits of Jesus Christ, which had been applied to them in this Sacrament.

Two women, Christians of long standing, who had seen none of the Fathers of our Society for some years, gave me much consolation when they [83] rendered me an account of their lives since their last Confession. I found that they had added to the innocence of their lives the practice of the Christian virtues. They experienced much joy when I told them that I would be very glad if they would receive communion, as a worthy expression of gratitude to

d'innocence en eux, que ie ne pus attribuer cette protection particuliere de Dieu, qu'a la grace baptiſmale, & aux merites de Ieſus-Chriſt, qui leur auoient eſté appliquez en ce Sacrement.

Deux anciennes Chreſtiennes qui n'auoient veu aucun des Peres de noſtre Compagnie depuis quelques années, me donnerent bien de la conſolation, lors que ie leur [83] fis rendre compte de leur vie depuis leur derniere Confeſſion: ie trouuay qu'elles auoient adiouſté la pratique des vertus Chreſtiennes à l'innocence de leur vie. Elles eurent bien de la ioye, quand ie leur dis que pour remercier dignement Noſtre Seigneur, des graces qu'elles en auoient receuës, ie ſerois bien aiſe qu'elles communiaſſent; elles s'y preparerent auec beaucoup d'exactitude, en ſuite dequoy elles communierent bien deuotement. Priez, leur dis-ie, vous pour voſtre mary, & vous pour voſtre frere: elles eſtoient belles ſœurs. Il n'eſt pas baptiſé; exhortez-le à prier, ie l'inſtruiray volontiers, il a eſté depuis inſtruit, il a eſté baptiſé; qu'elle ioye pour ces deux bonnes ames que Dieu a ſans doute exaucées.

Nous ne penſions arreſter que [84] trois iours au Lac de ſaint Barnabé; nous n'auions de prouiſions que pour iuſqu'a ce temps-là, mais Dieu en diſpoſa autrement: Les Oucheſtiguetch plus Septentrionnaux, que les Papinachois, ne ſe trouuant pas au temps marqué à leur rendez vous: il les faut attendre, diſent mes anciens Chreſtiens, ce ſont ceux qui ont le plus de pelleterie. Leur reſolution me fut bien agreable, Dieu me donnant plus de temps pour mieux inſtruire mes Neophites, eſperant d'ailleurs de voir les Oucheſtigouetch. Nous les auions attendus

Our Lord for the favors which they had received from him. They prepared themselves for the ceremony with much exactness, and then received communion very devoutly. "Pray," I said to them, "you for your husband, and you for your brother,"—they were sisters-in-law. "He is not baptized; exhort him to pray, I will teach him willingly." Since then he has been taught and baptized. What joy for those two good souls whose prayers God undoubtedly has heard!

We thought that we would remain only [84] three days at Lake saint Barnabé, for we had provisions only for that length of time; but God decreed otherwise. The Ouchestiguetch, a more Northern tribe than the Papinachois, did not appear at the rendezvous at the appointed time. "We must wait for them," said my old Christians; "they are the ones who have the most peltries." Their resolution was very agreeable to me, God giving me more time for the better instruction of my Neophytes, besides the hope to see the Ouchestigouetch. We waited until the sixteenth, when a Papinachois Canoe, returning from its winter expedition, brought us news of having seen some Ouchestiguetch at a neighboring Lake, whereupon a Canoe was immediately despatched to make them hasten. Among the young men who [85] were sent out was a Catechumen, who, after letting them know that we were waiting for them, gave them the first teachings in Christianity, but with so much zeal that he excited in their hearts a desire to see the black gown as soon as possible, in order to receive thorough instruction. Some of those messengers outstripping the rest, announced to me this news on their arrival: *Noutakataniamieouetch*

iuſques au feizieſme, lors qu'vn Canot Papinachois qui reuenoit de ſon hyuernement, nous apporta la nouuelle qu'il auoit veu des Oucheſtiguetch à vn Lac voiſin: on dépeſche d'abord vn Canot pour les faire haſter. Parmy ces ieunes hommes qui [85] furent deputez, il s'y trouua vn Cathecumene, qui aprez leur auoir appris que nous les attendions, leur donna les premieres inſtructions du Chriſtianiſme, mais auec tant de zele, qu'il excita en leur cœurs vn deſir de voir au plutoſt la robe noire, pour ſe faire inſtruire à fonds. Ce fut la nouuelle que ces deputez qui gagnerent le deuant me donnerent à leur arriuée, noutakatania-mieouetch oucheſtigouetch. Mon Pere, les Ouche-ſtigouets prieront, ils ſont tous proches, ils arriueront bien-toſt. O Dieu qu'elle ioye, lors que ie vis paroiſtre huit Canots remplis, partie d'Adultes, partie de petits Enfans. Ie m'adreſſay à leurs Anges gardiens, i'imploray leur ſecours & leur faueur auprez de Dieu, pour le ſalut de ces ames qui leur eſtoient ſi cheres. Eſtant debarquez; ie leur teſmoignay [86] la ioye que i'auois de les voir: enſuite dequoy ie me retiray. Ils employerent le reſte du iour à ſe cabaner, & à ſe viſiter reciproquement les vns les autres.

Le lendemain 21. de Iuin, feſte du Bien-heureux Louys de Gonzague, eſtant dans la Chapelle, & au temps que ie deuois prendre pour commencer l'inſtruction de ces nouueaux venus, Dieu m'y enuoya tous les hommes ſeparément: eſtant preſſé du temps, i'entray d'abord en matiere. Ie leur dis que celuy qui a tout fait me commandoit de les aimer, que ie luy obeyſſois; & qu'en effet ie les aimois, & que c'eſtoit pour leur en donner de bonnes preuues, que i'eſtois venu en ce pays, apres auoir hyuerné auec les

ouchestigouetch, — "My Father, the Ouchestigouets will pray; they are very near and will arrive very soon." O God, what joy when I saw appear eight Canoes, filled partly with Adults and partly with little Children! I invoked their guardian Angels, imploring their succor and their intercession with God for the salvation of these souls so dear to them. After the people had landed, I showed them [86] the joy which I felt in seeing them and then I retired. They spent the rest of the day in housing themselves and in exchanging visits.

On the next day, the 21st of June, the feast of the Blessed Louis de Gonzague, I was in the Chapel at the time when I was to begin the instruction of these newcomers, and God sent me all the men separately; and, as I was pressed for time, I set about my task at once. I told them that he who made all things bade me love them; that I was obeying him, and that I did indeed love them; and that it was to give them sure proofs of this that I had come to that country after passing the winter with the Papinachois, their allies. They interrupted me often with their exclamations, "O, o, o!" "I care naught," said I, "for [87] your Beaver and Caribou skins; I have not come to trade; that is the business of the Papinachois and the French merchant who has come up here with us. May it please God that the Papinachois and Ouchestigueti burn not forever with the Demons in Hell; may it please God that they find eternal happiness in Heaven. Those are precisely my thoughts concerning you; and now it is for you to profit by the favor which God offers you, and to make good use of the time that we have to remain together, in order to render yourselves fit for

Papinachois leurs alliez. Ils m'interrompirent ſouuent par leurs acclamations, ooo, ie me moque de [87] vos peaux de Caſtor, & de Caribouds, ie ne ſuis pas venu pour traiter; c'eſt l'affaire des Papinachois & du marchand François, qui eſt monté icy auec nous. Plaiſe à Dieu que les Papinachois & les Oucheſtigueti ne bruſlent pas eternellement auec les Demons dans l'Enfer: Plaiſe à Dieu qu'ils ſoient eternellement bien-heureux dans le Ciel. Voila iuſtement ce que ie penſe de vous, c'eſt à vous maintenant de profiter de la grace que Dieu vous preſente, & à bien employer le temps que nous auons à demeurer enſemble, pour vous rendre capable du Bapteſme: cependant n'eſtes vous pas tres-aiſes, que ie baptiſe vos petits enfans. Karapouan, me reſpondirent-ils, ouy. Ils les vont querir apres l'inſtruction, ils reuiennent tous enſemble; auec les petits enfans, & [88] leurs femmes. Cependant ie me diſpose pour adminiſtrer le Bapteſme à tous ces innocens; ie prie Monſieur Amiot d'eſtre leur parain. Tout eſtant preparé, ie leur expliquay les auantages du Bapteſme, & ſes effets tous merueilleux; ie leur en expliquay les ceremonies, enſuite dequoy ie baptiſay ſeize petits enfans, en deux bandes. On liſoit ſur le viſage des peres & des meres la ioye qu'ils auoient dans leurs cœurs. Ils en donnerent beaucoup de preuues par les diuerſes acclamations qu'ils faiſoient de temps en temps.

Cela eſtant fait, on m'aduertit que nous partirions le vingt-troiſiéme, ne me reſtant qu'vn iour & demy pour inſtruire les Adultes. Voila vn temps bien court, pour rendre capables du Bapteſme des perſonnes, qui n'auoient iamais ouy parler des Myſteres de noſtre [89] Religion. Dieu qui ne manque iamais

Baptism. Meanwhile, are you not glad to have me baptize your little children?" *Karapouan*, replied they,—"Yes." They went to fetch them after the lesson, and came back all together with the little children and [88] with their wives. In the meantime, I prepared to administer Baptism to all those innocents, begging Monsieur Amiot[6] to be their godfather. When all was ready, I explained to them the advantages of Baptism, its very marvelous effects, and also the meaning of the ceremonies attending it; after which I baptized sixteen little children in two groups. On the faces of the fathers and mothers could be read the joy they felt in their hearts, of which they gave many signs by the different exclamations which they uttered from time to time.

That being over, I was informed that we would take our departure on the twenty-third; this left me only a day and a half to teach the Adults. That was a very short time to render fit for Baptism persons who had never heard of the Mysteries of our [89] Religion; but God, who never fails in time of need, made up for the shortness of the time by increasing his graces twofold. The savages applied themselves so assiduously to the different lessons, and showed so much fervor in learning what they had to know before being baptized, that on the twenty-third I felt it my duty to give them private baptism, postponing the ceremonies to our next meeting.

While I was teaching them a rather amusing thing happened. I was explaining to them the last judgment, letting them see, on a large picture where all was represented, what would be the happiness of those who believed in God, hoped in him, and loved

au beſoin, ſuplée au defaut du temps, en redoublant ſes graces, ils ſe rendent ſi aſſidus aux diuerſes inſtructions, & teſmoignent tant de ferueur à apprendre ce qu'ils deuoient neceſſairement ſçauoir auant que d'eſtre baptiſez, que le vingt-troiſieſme, ie me creus obligé de les ondoyer, ayant differé les ceremonies à noſtre premiere entreueuë.

Il arriua vne choſe aſſez agreable pendant que ie les inſtruiſois: ie leur expliquois le iugement vniuersel, leur faiſant voir dans vne grande carte où il eſtoit repreſenté, quel ſeroit le bonheur de ceux qui auront crû en Dieu, qui auront eſperé en luy, & qui l'auront aimé & ſeruy iuſques à la fin; au contraire quel ſeroit le malheur de ceux qui ne croiront pas en luy, & qui [90] ne luy obeyront pas; comment les bons Chreſtiens ſeront compagnons des Anges dans le Ciel, & les Infideles & mauuais Chreſtiens ſeront les compagnons des Demons dans les feux de l'Enfer; lors qu'vn de ces bons Cathecumenes m'interromp, & me dit nouta tapoüé naſpich nichikatanan natchi manitou; Mon Pere, en verité nous hayſſons tout à fait le meſchant eſprit, ie te prie ne le regardons plus: portons touſiours noſtre veuë en haut. O que nous auons de plaiſir à regarder le Ciel, & ceux qui y ſont bienheureux: & à meſme temps s'apperceuant que ſon fils aiſné, aagé d'enuiron douze ans arreſtoit ſa veuë ſur la repreſentation de l'Enfer, il le tança nigouſai keſta kitiriniſſin eſpimitch ouabanta, mon fils; tu n'as pas deſprit, regarde touſiours en hault.

[91] Ayant eſté aduerty que parmy ces Cathecumenes il y en auoit trois, qui auoient ionglé autrefois; ie les appellay en particulier en la Chapelle; & les ayant examinez ſur ce qu'ils auoient fait en ionglant,

and served him to the end; and, on the other hand, what would be the misery of those who did not believe in him and [90] obey him: how the good Christians would be the companions of the Angels in Heaven, and the Infidels and bad Christians the companions of the Demons in the fires of Hell. At this point one of those good Catechumens interrupted me, exclaiming: *Nouta tapoué naspich nichikatanan natchi manitou*,—"My Father, in truth, we utterly hate the evil spirit. I beg you, let us not look at him any longer; let us always fix our gaze above. Oh, what pleasure we take in contemplating Heaven, and those who are happy there!" At the same time, perceiving that his eldest son, about twelve years of age, had his eyes fixed on the representation of Hell, he rebuked him: *Nigousai kesta kitirinissin espimitch ouabanta*,—"My son, thou hast no sense; look always upward."

[91] Being informed that among these Catechumens there were three who had formerly been jugglers, I summoned them into the Chapel in private, and examined them on what they had done in juggling, and what were their intentions regarding it. They told me that their notion had been that there was a good and a bad *manitou;* that they hated the bad one, and loved the good one; and that all they had done had been solely for the purpose of honoring the good *manitou*. When I had thoroughly inculcated in them what Faith teaches us in this matter, they were satisfied, and resolved to obey him who made all things, and always to love prayer.

Among the ouchestigouetch there happened to be, by a special providence, an Oumamiois[7] Captain, a man of intelligence, who seemed to be the most

& qu'elles eſtoi[en]t leurs penſées, il me dirent qu'ils auoient eu cette penſée, qu'il y auoit vn bon & vn mauuais manitou, qu'ils hayſſoient le mauuais, & aymoient le bon; que tout ce qu'ils auoient fait, ce n'auoit eſté que pour honorer le bon manitou. Leur ayant bien inculqué ce que la Foy nous enſeigne la deſſus, ils furent ſatisfaits, & reſolus d'obeyr à celuy qui a tout fait, & d'aymer touſiours la priere.

Parmy les ouchеſtigouetch, il ſe rencontra par vne prouidence toute particuliere, vn Capitaine Oumamiois, homme d'eſprit, & qui a paru le plus affectionné à la priere: [92] Ce bon Cathecumene que ie baptiſay auec ſa femme, & quatre de ſes enfans, ne ſe pouuoit laſſer de parler à l'honneur de nos myſteres, il les a honorez dans toutes les occaſions qui s'en ſont preſentées, particulierement dans vne belle harangue qu'il fit, dans ſa Cabane, en la preſence du Sieur Amiot, des Papinachois, & des Ouchеſtigouetch. I'eſtois alors bien occupé dans la Chapelle. Le Sieur Amiot luy ayant fait preſent d'vn rouleau de petun, d'vne eſpée, & de quelques autres choſes qu'ils eſtiment, & moy de deux belles Images, dans l'vne deſquelles la Mere de Dieu eſtoit dépeinte, tenant entre ſes bras Ieſus ſon Fils, & l'autre repreſentoit le Sauueur du monde, tenant vn globe dans vne de ſes mains; il nous dit merueilles la deſſus, mais qu'il iroit faire voir les Images, dont ie [93] luy auois fait preſent, à toutes les nations qui ſont alliées à la ſienne, qu'il parcourroit tous les Villages qui ſont tout le long de la Mer du Nord, pour y inuiter tous les Habitans à la priere: qu'il leur diroit par auance ce que ie luy auois enſeigné; que tous les Capitaines de ce pays gouſteroient du

devoted to prayer. [92] This good Catechumen, whom I baptized with his wife and four children, was never tired of speaking in praise of our mysteries. He honored them on all occasions that offered, particularly in a fine harangue which he delivered in his Cabin, in the presence of Sieur Amiot, the Papinachois, and the Ouchestigouetch. I was at the time very busy in the Chapel. Sieur Amiot made him a present of a roll of tobacco, a sword, and some other things which they value, and I gave him two fine Pictures. In one of these the Mother of God was represented holding in her arms her Son Jesus; and in the other was the Savior of the world, holding a globe in one hand. At this he said wonderful things to us; he was going to exhibit these Pictures which I [93] had presented to him to all the nations allied to his own, and he would make a tour of all the Villages which lie along the North Sea, to invite all the Inhabitants to prayer. He said that he would tell them in advance what I had taught him; that all the Captains of that country would taste the tobacco which Sieur Amiot had given him; and that the sword of which he had made him a present would speak in a loud voice in honor of the French. As I found him to be a man of intelligence, and thoroughly acquainted with all that country, I did not lose this excellent opportunity to ask him a number of questions, which I shall set down here, with the replies.

"Is it very far from here to the two Villages where thy relatives and thyself dwell?" "One can arrive there in twenty nights, or thereabout."

[94] "Can one ascend thither in a Canoe?" "Yes; but beyond those Villages Canoes are not used,

petun que le Sieur Amiot luy auoit donné; que l'eſpée dont-il luy auoit fait present, parleroit bien haut à l'honneur des François. Comme c'eſtoit vn homme d'eſprit, & qui auoit vne parfaite connoiſſance de tout ce pays, ie ne perdis pas cette belle occaſion de luy faire pluſieurs queſtions, que ie mettray ici, auec les reſponſes.

Y a-t'il bien loing, d'icy aux deux Villages, ou tes parens & toy faites voſtre demeure? On y peut arriuer dans vingt nuits où enuiron.

[94] Y peut-on monter en Canot? Ouy. Mais paſſé ces Villages, on n'a plus l'vſage des Canots, faute décorce pour en faire; les arbres de ce pays eſtant fort petits.

Ces deux Villages ſont-ils bien peuplez? Il y a beaucoup de monde. Vn Papinachois qui y a hyuerné auec nous, me la confirmé, y ayant eſté autrefois.

Y a-t'il prez de là quelques autres villages? Ouy. Il y en à deux, & plus loing deux autres.

Dequoy viuent tous les habitans de ces pays? En eſté, du poiſſon qu'ils pechent dans de grands lacs; où ils en ont en abondance. Et en Hyuer, du Caribou qu'ils preferent aux Orignaux.

Y a-t'il bien loing de ces Villages à la mer du Nord? il faut employer vn Hyuer pour y aller & en reuenir.

[95] As-tu eſté dans la Mer du Nord? Ouy.

La coſte de cette Mer eſt elle peuplée? Il y a quantité de Sauuages que i'ay veus

Oblige moy de m'en donner le Maſſinahigan, la deſcription auec les noms des peuples qui habitent cette coſte. Il m'a donné la Topographie de ces pays, auec les noms des habitans, qui font ces diuerſes nations.

for want of bark to make them, the trees of that country being very small."

"Are those two Villages well peopled?" "There are a great many people there." A Papinachois who wintered with us confirmed this statement for me, having been there formerly.

"Are there any other villages near these?" "Yes, there are two; and, farther away, two others."

"On what do all the inhabitants of those districts live?" "In summer on fish, which they catch in large lakes, where they are found in abundance; and in Winter on Caribou flesh, which they prefer to Moose."

"Is it very far from those Villages to the North sea?" "It takes a Winter to go there and return."

[95] "Hast thou been to the North Sea?" "Yes."

"Is the coast of that Sea inhabited?" "I have seen a great many Savages there."

"Oblige me by giving me the *Massinahigan*, the description with the names of the tribes inhabiting that coast." He gave me the Topography of those regions with the names of the inhabitants composing the different nations.

O God, how many souls to win over to Jesus Christ!

"Have Europeans — French, or Spanish, or English — made their appearance on that coast?" "No."

As a result of this conversation, it was decided that he should return next year to the same Lake,— saint Barnabé,— and that I, or some other one of our Fathers, should go and join him at this same post, in order to go up from that place [96] to the two villages, and labor there in teaching his Compatriots. God

O Dieu que voila d'ames à gagner à Ieſus-Christ. Les Europeans, ou François, ou Eſpagnols, ou Anglois, ont ils paru en cette coſte? Non.

Le reſultat de cét entretien a eſté, que l'année prochaine il ſe rendroit dans le meſme Lac de ſaint Barnabé; & que moy, ou quelqu'autre de nos Peres, nous l'irions ioindre à ce meſme poſte, pour de là monter [96] aux deux villages, & y trauailler à l'inſtruction de ſes Compatriotes. Plaiſe à Dieu que mes pechez n'y mettent point d'obſtacle. Ie ſçay bien que le Demon fera ce qu'il pourra pour l'empeſcher: mais *quis vt Deus! ſi Deus pro nobis quis contra nos?* Ie prie toutes les bonnes ames qui auront connoiſſance de cette Relation, d'offrir à Dieu quelques Meſſes, quelques Communions, quelques Chappelets, & quelques mortifications pour l'heureux ſuccez de cette Miſſion, & de cette nouuelle deſcouuerte, ou il y a bien des ames à gagner. Le Bapteſme que i'ay donné à prez de quatre-vingt perſonnes au Lac S. Barnabé, m'a bien donné de la ioye, mais cette nouuelle Miſſion qui ſe preſente la comble entierement.

Nous nous ſommes ſeparez le vingt-trois de Iuin, & dans quatre [97] iours tant la riuiere eſt rapide, nous ſommes heureuſement arriuez au bord du grand fleuue ſaint Laurent, ou nous eſtions bien attendus par les François & les Papinachois. Enfin deux iours & deux nuits d'vn bon nordeſt nous ont rendu à Kebek.

grant that my sins be no obstacle to this purpose! I know well that the Evil One will do what he can to balk it; but *quis ut Deus? si Deus pro nobis, quis contra nos?* I pray all good souls who shall read this Relation to offer Masses, Communions, Rosaries, and mortifications to God, for the happy outcome of this Mission and of this new discovery, which offers many souls to be won. The Baptism of nearly eighty persons by me at Lake St. Barnabé has afforded me much joy; but it is far surpassed by that which I feel at sight of this new Mission presenting itself.

We parted on the twenty-third of June, and in four [97] days — so swift is the river — we arrived safely at the bank of the great river saint Lawrence, where our coming had been eagerly awaited by the French and the Papinachois. Finally, two days and two nights of good northeast wind brought us to Kebek.

CHAPITRE V.

DE L'EGLISE HURONNE À QUEBEC.

L'ESPRIT de Dieu opere ſes merveilles où il luy plaiſt. Ce n'eſt pas ſeulement chez les peuples policez, & parmy les perſonnes conſacrées à Dieu, que ſe trouue la deuotion: les Sauuages en ſont capables, & les Cabanes d'Eſcorce cachent autant de vertu, qu'on en peut ſouhaiter dans les cloiſtres. [98] Depuis qu'on a introduit dans l'Eglise des Hurons de Quebec, vne deuotion qui fait de grands fruits parmy les François de ce pays; & qu'on leur a inſpiré le deſſein de regler leurs familles ſur celle de Ieſus Marie & Ioſeph, on ne peut croire iuſques ou va la ferueur de ces pauures Barbares. Ceux qui ſont admis dans cette ſainte famille, ne ſouffrent point chez eux de diſcours meſſeants; & l'on voit à preſent de pauures femmes, qui n'euſſent pas auparauant oſé ouurir la bouche, s'éleuer comme des Lionnes contre des fripons, qui veulent parler mal en leur preſence; ce qui eſt bien rare, & bien à priſer parmy des nations Barbares, où la licence de tout dire, & de tout faire regne auec impunité.

Mais la deuotion de ces bonnes gens ne ſe termine pas là. Pendant [99] la ſemaine Sainte le Pere qui à ſoin de cette Egliſe, les ayant entretenuës, de ce que noſtre Seigneur a ſouffert pour l'expiation de nos crimes; vne bonne Huronne eſtant retournée en ſa Cabane, dit à ſa Compagne; Pourquoy ne compatirons

CHAPTER V.

OF THE HURON CHURCH AT QUEBEC.

GOD'S Spirit works its wonders wherever he chooses. It is not merely among civilized nations, and in souls consecrated to God, that devotion is found; Savages are capable of it, and Cabins of Bark conceal as much virtue as can be desired in cloisters. [98] Since there has been introduced into the Huron Church of Quebec a devotion which bears abundant fruit among the French of this country, and since they have been inspired with the idea of modeling their families after that of Jesus, Mary, and Joseph, it is impossible to believe the length to which the fervor of these poor Barbarians goes. Those who are admitted into this holy family do not allow in their homes any sinful talk; and one now sees poor women, who before would not have dared to open their mouths, rise up like Lionesses against rascals who try to hold sinful converse in their presence — a conduct very rare, and to be highly valued, among Barbarous nations, where license of speech and action reigns with impunity.

But the devotion of these good people does not end there. During [99] Holy week, after the Father who has charge of that Church had spoken on our Lord's sufferings for the expiation of our crimes, a good Huron woman went back into her Cabin and said to her Companion: "Why should we not show our sympathy with our good suffering Savior? He

nous pas à noſtre bon Sauueur ſouffrant? il a eſté flagellé ſi cruellement; Hé bien flagellons-nous l'vne l'autre; voila mes épaules preſtes, commencez, nous n'auons pas permiſſion du Pere, reſpond ſa compagne, qui luy ferma la bouche par ces mots; mais elle conçeut en meſme temps le deſſein de faire en ſon particulier, ce qu'elle n'auoit pû obtenir de ſa compagne. De fait s'eſtant trouuée ſeule en ſa Cabane, & iugeant que pour ſe diſcipliner ſoy-meſme, il ne falloit pas de permiſſion, comme pour fraper les autres; elle ſe [100] diſciplina ſi rudement, que les marques luy en demeurerent long-temps grauées ſur ſes épaules.

Cette genereuſe Huronne à autant de bonté & de douceur pour les autres, qu'elle a de rigueur pour elle meſme: elle à ſoin de viſiter les malades, & de les aſſiſter en ce qu'elle peut; elle leur raconte en particulier les exhortations qui ont eſté faites publiquement en noſtre Chapelle; elle retire chez ſoy les orphelins, comme elle a fait trois pauures petits enfans, qu'elle veut bien nourrir & entretenir, nonobſtant ſa pauureté; de peur qu'eſtans depourueus de pere & de mere, ils ne tombent entre les mains d'vn certain de leurs parens, qui n'a pas la foy trop bien enracinée dans l'ame. Elle ſert de pere, de mere, & meſme de pere ſpirituel à ces petits enfans; les éleuant dans l'innocence, [101] & leur inſpirant la crainte de Dieu; comme le montre aſſez ce qu'elle fit vn iour, lors qu'ils ſe laiſſerent aller à quelque badinerie propre de leur aage; car pour leur faire apprehender la grieueté de leur peché, qu'elle apprehendoit elle meſme comme tres grief; elle leur dit que c'eſtoit fait d'eux, qu'ils ſeroient pendus, comme

was scourged so cruelly! Come, let us scourge each other; there are my shoulders, begin!" "We have not the Father's permission," replied her companion, shutting the woman's mouth with these words. But the latter at once resolved that she herself would execute what she had been unable to obtain from her companion. In fact, when she found herself alone in her Cabin, thinking that to inflict the discipline on oneself required no permission, as it did to strike others, she took [100] the discipline with such severity that the marks of it remained for a long time engraven on her shoulders.

This noble-spirited Huron has as much goodness and gentleness for others as she has rigor for herself. She takes care to visit the sick, and to help them as far as she is able. She repeats to them in private the exhortations which have been made publicly in our Chapel. She takes orphans under her shelter, as she did with three poor little children whom, notwithstanding her poverty, she willingly feeds and cares for,—lest, being bereft of father and mother, they should fall into the hands of one of their relatives, whose faith is not sufficiently rooted in his soul. She acts as father, mother, and even spiritual father, to these little children, bringing them up in innocence, [101] and inspiring them with the fear of God. This was sufficiently shown by what she did one day, when they indulged in some frolic natural at their age. For in order to give them some conception of the gravity of their offense, which she herself regarded as very serious, she told them that it was all over with them, and that they would be hanged just as they had seen a Frenchman hanging on the gallows. She said this so earnestly that those

ils auoient veu vn François attaché à la potence; & elle diſoit cela de ſi bonne façon; que ces pauures enfans croyoient que tous les paſſans eſtoient les executeurs qui les venoient prendre; l'vn ſe cachoit dans vn coin de la Cabane, & les autres s'enfuyoient à demy-nuds parmy la neige dans les broſſailles; enfin elle leur perſuada que pour éuiter ce ſupplice, ils deuoient s'en confeſſer au plutoſt, & en meſme temps elle vint à Quebec parler [102] au Pere, elle luy donna vne grande alarme par la ſuſpenſion d'vn cas eſtrange qu'elle auoit à luy raconter, & le tout ſe terminoit à ces legeretez d'enfant, qu'elle apprehendoit ſi fort, qu'elle n'eut point de repos, & n'en donna point à ces enfans, qu'ils ne s'en fuſſent confeſſez. C'eſt apprehender viuement iuſques aux plus legeres imperfections.

La methode que tient cette bonne Huronne, pour éleuer ſes enfans, eſt tout à fait rauiſſante. Car quand ſon petit fils, aagé ſeulement de deux ou trois ans, a eſté batu par ſes petits compagnons, & qu'il retourne tout pleurant dans la Cabane; elle ne ſe met pas à l'appaiſer, & à eſſuyer ſes larmes en le flattant; comme font d'ordinaire les autres meres: mais au contraire, elle luy apprend à offrir à Dieu [103] ſes petites ſouffrances: tais toy luy dit-elle, tais-toy: tu pleure au lieu d'offrir à Dieu la douleur que tu ſens; viſte, mets-toy à genoux, fais vne offrande à Dieu du mal qu'on t'a fait: Prie pour ceux qui t'ont bleſſé, afin que l'eſprit leur reuienne, & qu'ils s'abſtiennent de faire deſormais mal aux autres: & pour lors ce pauure petit s'agenoüille, & repete ce que ſa mere luy enſeigne; la priere eſtant finie le voila tout guery.

poor children thought every passer-by was the executioner come to take them; one of them hid in a corner of the Cabin, and the others took refuge, half-naked, in the snow among the bushes. At last she persuaded them that, in order to avoid this punishment, they must make confession as soon as possible; and then she came to Quebec to speak [102] to the Father. She caused him serious alarm by leading him to suspect that what she had to relate was some strange case, and it all ended in these childish trifles, which she regarded as so grave that she found no rest, and gave none to the children, until they had confessed. That is being keenly apprehensive even about the least imperfections.

The manner of raising her children adopted by this good Huron woman is extremely wonderful. When her little son, only two or three years old, has been beaten by his little comrades, and comes back into the Cabin weeping, she does not set about soothing him, wiping away his tears, and caressing him, as other mothers ordinarily do; on the contrary, she teaches him to make an offering to God [103] of his little sufferings. "Be quiet," she says, "be quiet; thou art crying, instead of offering up to God the pain which thou feelest. Make haste; down on thy knees, and make an offering to God of the injury thou hast received. Pray for those who have hurt thee, in order that their sense may return to them, and they may abstain in the future from ill-treating others." And then this poor little one kneels down, and repeats what his mother prompts him; and when the prayer is done, lo! he feels perfectly well again.

She is very zealous for the conversion of her compatriots, instructing them, exhorting them, and

Elle à vn zele tres grand pour la conuerſion de ſes compatriotes, elle les inſtruit, elle les exhorte, elle les confond auec douceur pour les retirer du peché; & ſa charité la rend ſi éloquente, qu'elle entre dans les cœurs plus rebelles pour en faire des cœurs tout Chreſtiens.

A l'occaſion de quelques aumoſnes venües de France, pour les Sauuages, [104] qu'on leur auoit diſtribuées; Ce n'eſt pas d'auiourd'huy, diſoit-elle à quelques libertins, qui ne ſe rangoient pas a leur deuoir; que la foy des François, & que leur charité nous doit conuaincre que ce qu'on nous preſche ſont des veritez infaillibles. Combien y a t'il d'années qu'on nous preſche, & qu'on nous inſtruit, ſans autre recompenſe, ſinon celle qu'on attend de Dieu d'vne vie eternelle? Ny la crainte des feux Ennemis, ny toutes leurs cruautez ne font pas reculer ceux qui nous ſont allez chercher dans le pays des Iroquois.

Les aumoſnes qu'on nous enuoye de France depuis dix ou douze ans, que les Iroquois nous ont chaſſé de noſtre pays des Hurons, ſont des teſmoignages de la pieté, & de la viue foy, des bonnes ames [105] qui s'oſtent a elles-meſmes, ce que nous receuons de leur part. Les ſoins que prennent de nos malades les ſaintes filles Hoſpitalieres; les inſtructions que donnent à nos enfans les Vrſulines, ſans y gagner quoy que ce ſoit, ſinon le Paradis qu'elles attendent pour recompenſe; n'eſt ce pas vne preuue qui nous doit-eſtre conuainquante que nous deuons gagner auſſi le Paradis? Ou ceux qui nous enuoyent leurs charitez de France, ſont des foux de nous les enuoyer ſans l'eſperance d'vne recompenſe eternelle, ou nous ſommes inſenſez de ne pas ſouhaiter pour nous cette meſme

confounding them with her gentleness, in order to reclaim them from sin; and her charity makes her so eloquent that she penetrates the most rebellious hearts to make of them hearts wholly Christian.

On the occasion of the arrival of some alms from France for the Savages, [104] after their distribution, she said to some libertines who did not mind their duties: "It is not this day only when the faith and charity of the French ought to convince us that what they preach to us is infallible truth. How many years is it during which they have been preaching to us and teaching us, without any other reward than the expectation of an eternal life from God? Neither the fear of the Enemy's fires, nor all their cruelties make those draw back who went to the country of the Iroquois in quest of us.

"The alms which have been sent us from France for ten or twelve years, since the Iroquois drove us out of our Huron country, are evidences of the piety and the living faith of the good souls [105] who deprive themselves of what we receive from their hands. The care which the holy maidens of the Hospital take of our sick; the teachings which the Ursulines give our children, without gaining anything in return except the Paradise which they expect as a reward — is not this a proof which ought to convince us that we too are to win Paradise? Either those who send us their alms from France prove themselves to be fools by sending them to us, if they have not the hope of an eternal reward; or we show that we are mad by not striving after this same reward of Paradise that is promised us. Thinkest thou," she asked, addressing a young debauchee, "that thou art wiser than those who teach us?

recompenſe du Paradis qu'on nous promet: crois tu eſtre plus ſage que ceux qui nous enſeignent? dit-elle s'adreſſant à vn ieune homme débauché. Lors que tu t'eſchappas tout nud des mains des Iroquois, [106] ils ont couuert ta nudité, & t'ont ſeruy & de pere & de mere, de parent & de tout. C'eſt ſans doute qu'ils t'aiment, & qu'ils veulent ton bien. Pourquoy donc n'obeys-tu pas à leurs conseils? Pourquoy ne fais-tu pas ce qu'ils te diſent qu'il faut faire, pour éuiter les feux d'Enfer, & te ſauuer d'vne captiuité plus cruelle, que n'eſtoit pour toy celle des Iroquois dont tu t'és ſauué auec tant de fatigues? En vn mot, l'eloquence Chreſtienne & charitable de cette vertueuſe Huronne, conuertit ſur l'heure meſme ce jeune Huron débauché, qui fut touché de ces diſcours tout embraſez, & qui changea de vie par vne veritable conuerſion.

Le calme de ſon cœur parut a l'endroit d'vne femme a qui elle auoit preſté vne chaudiere, qui ſe trouua perduë pendant quelque [107] caiolerie, que cette femme permit qu'on luy fiſt, car au lieu de ſe faſcher contre elle; ma ſœur, luy dit cette bonne Chreſtienne: Ce n'eſt pas cette perte que ie regretteray iamais, mais la perte de ton ame; de ce que tu as peché, & offenſé Dieu, permettant des caiolleries, dont tu deuois auoir horreur, puis que tu es Chreſtienne. Non iamais ie ne te parleray de ma chaudiere, pourueu que tu te confeſſe au plutoſt, ie te la donne; mais donne à Dieu ce que tu luy dois, & ſois plus ſage deſormais. Il n'en fallut pas dauantage pour faire vne penitente.

Son mary eſtant malade à l extremité, d'vne maladie dont-il mourut en effet. Vn Iongleur Abnaquiois

When thou didst escape entirely naked from the hands of the Iroquois, [106] they covered thy nakedness, and stood to thee as father, and mother, and relative, and all. Beyond a doubt they love thee, and desire thy good. Why, then, dost thou not obey their counsels? Why doest thou not what they tell thee that thou must do in order to avoid the fires of Hell, and escape from a captivity more cruel than that which thou hast experienced among the Iroquois, from whom thou didst escape with so great difficulty?" In a word, the charitable Christian eloquence of this virtuous Huron woman converted on the spot the young Huron debauchee who, touched by this glowing discourse, was thoroughly converted, and changed his life.

The calmness of her disposition was made evident in the case of a woman to whom she had lent a kettle, which chanced to be lost during some [107] cajolery that this woman permitted to be practiced upon her. Instead of getting angry with her, this good Christian said to her: "My sister, it is not this loss that I shall ever regret, but the loss of thy soul; for thou hast sinned and offended God, by permitting cajoleries of which thou shouldst have a horror, because thou art a Christian. No, I shall never speak to thee about my kettle, provided thou makest confession as early as possible. I give it to thee; but do thou give to God what thou owest him, and be more discreet in the future." It needed no more to make a penitent.

Her husband being extremely ill with a malady from which, in fact, he died, an Abnaquiois Juggler, who had recently come from far inland, said he would undertake the cure of this man, if [108] he were

venu depuis peu du fond des terres, dit qu'il entreprendroit la gueriſon de cette homme, ſi l'on [108] luy vouloit permettre d'employer ſon art & ſon Demon à cette cure. Ie l'ay enſorcelé, diſoit il, ie l'aduouë; mais i'en ay compaſſion; qu'on me permette ſeulement de le viſiter, & ie leue le ſort, & le malade ſera guery. C'eſtoit trop demander à cette bonne Chreſtienne, qui aime mieux voir mourir ſon mary deuant ſes yeux, quoy qu'il luy fuſt tres-cher, que de permettre au Iongleur d'entrer dans la Cabane. Et quelque temps apres, comme on luy reprochoit qu'elle auoit laiſſé mourir ſon mary. Hé quoy, dit-elle, vous voudriez donc qu'a l'affliction que i'ay receuë de ſa mort, i'y euſſe adiouſté celle que i'aurois de luy auoir fait commettre vn peché, deuant que de mourrir; allez i'aymois mon cher mary plus que moy meſme, mais i'ayme mieux le voir mort n'ayant pas voulu commettre [109] cette faute, que de le voir en vie, s'il auoit commis vn peché de cette nature, & moy auec luy; & ie voudrois plus de mal à ce Iongleur d'auoir rendu la ſanté à mon mary, en offenſant Dieu, que de l'auoir laiſſé mourir, ſans vſer de ſes malefices. Sa charité n'en demeura pas là, car peu apres la femme & les enfans de ce pretendu ſorcier eſtant en grande neceſſité, elle les receut en ſa Cabane, les nourrit & leur rendit tous les témoignages d'vne veritable amitié; rendant ainſi le bien pour le mal, & conſeruant la vie à ceux à qui l'on imputoit la mort de ſon mary.

Eſtant vn iour ſollicitée au mal, par vn riche preſent qu'vn François luy faiſoit à ce deſſein; malheureux, luy dit-elle, ne ſçais-tu pas que i'ay la foy? Et dequoy me ſeruira dans l'Enfer toute ta porcelaine,

permitted to use his art and his Demon in the cure. "I have bewitched him," said he, "I admit it; but I have pity on him. Let me only visit him, and I will dispel the charm, and the sick man shall be cured." That was too much to ask of this good Christian, who preferred to see her husband die before her eyes, although he was very dear to her, than to permit the Juggler to enter the Cabin. And, some time afterward, when she was reproached with having let her husband die, she exclaimed: "What? You would wish me to add to the affliction I have received in his death, that of having made him commit a sin before dying? No, no. I loved my dear husband more than myself; but I prefer to see him dead and to know that he refused to commit [109] this sin, than to see him alive because he, and I with him, had committed a sin of that nature. And I would wish this Juggler greater ill for having restored my husband's health by offending God, than for having let him die without using his witchcraft." Her charity did not stop there; for, a little later, the wife and children of this pretended sorcerer being in great need, she took them into her Cabin, fed them, and gave them every evidence of genuine friendship,—in this way returning good for evil, and saving the lives of those to whom was imputed the death of her husband.

On being one day solicited, by a rich present which a Frenchman gave her with this end in view, to do wrong, "Wretched man," she exclaimed; "knowest thou not that I have the faith? And of what use will all thy porcelain be to me in Hell, except [110] for an eternal remorse that, in the hope of a slight gain, I delivered myself over of my own

ſinon [110] d'vn eternel repentir, de ce que ſous l'eſperance d'vn petit gain, ie me ſerois moy-meſme liurée à tant de maux. Elle chargea cét impudent de confuſion, & elle n'auoit garde de parler autrement, elle qui eſt dans de continuels exercices de pieté.

Elle ſçeut bien faire vne réponſe d'vne vertu ſolide, à quelques libertins qui luy reprochoient, que tout ſon fait n'eſtoit qu'hypocriſie, & qu'elle vouloit gagner l'eſtime des hommes, par cette belle montre. Cela eſtoit bon leur dit-elle au commencement que ie me faiſois inſtruire; mais maintenant, que ie ſçay ce que me vaudront mes exercices de deuotion dans le Ciel, ie n'ay garde d'en prendre pour toute recompenſe, vn vain applaudiſſement, qui n'eſt que de la fumée, ou des paroles qui ſe perdent en [111] l'air. Enfin elle veut faire la ſainte Vierge heritiere de tous ſes biens, quand elle mourra: ce n'eſt pas grande chose; que peut donner à ſa mort vne pauure Huronne, qui pendant ſa vie à grand beſoin de noſtre aſſiſtance; mais ſi la maille d'vne pauure femme a eſté preferée aux pieces d'or des Phariſiens ſelon le iugement du Sauueur, quel ſentiment doit-on auoir, d'vne femme Sauuage qui fait declarer la ſainte Vierge ſon heritiere, en preſence de ſes parens.

L'Egliſe Huronne nous fournit d'autres ames de cette trempe, dont-il ſeroit trop long de faire le recit dans le détail. Voicy ſeulement deux ou trois traits de leur bons ſentimens.

Quelques ieunes filles nouuellement venuës de France eſtant entrées en noſtre Chapelle, lors que [112] nos Chreſtiennes Huronnes y faiſoient leurs prieres, ne pouuoient à cause de la nouueauté s'empeſcher d'auoir les yeux continuellement tournez

accord to so many woes." She overwhelmed this shameless man with confusion, and she, who is in the constant exercise of piety, cared not to speak otherwise.

She knew how to respond—it was the response of solid virtue—to certain libertines who reproached her that all her behavior was only hypocrisy, and that she wished to win the esteem of men by these fair appearances. "That might well have been the case," said she, "when first I began to be instructed; but now that I know what my practice of devotion will be worth to me in Heaven, I do not care to take for sole reward a vain applause which is only smoke, or words which are lost in [111] the air." Finally, she intends to make, at her death, the blessed Virgin heiress to all her possessions. It is no great amount that a poor Huron woman, who during her lifetime has great need of our help, can give at her death; but if the mite of a poor woman was preferred to the gold-pieces of the Pharisees in our Savior's judgment, what are we to think of a Savage woman who, in the presence of her relatives, declares the blessed Virgin her heiress?

The Huron Church furnishes us other souls of this stamp, a detailed account of which would be too long. I will merely give two or three instances of their good sentiments.

Some young girls newly arrived from France entered our Chapel at the time when [112] our Christian Huron women were saying their prayers there; and they could not help having their eyes constantly turned toward these Savages, because of the novelty. The latter, soon becoming aware of this, went out of the Church quietly, before their customary prayers

vers ces Sauuages; leſquelles s'en apperceuant bien, ſortirent doucement de l'Egliſe, auant que leurs prieres ordinaires fuſſent acheuées; le Pere qui en a ſoin leur ayant demandé la cauſe de leur ſortie, elles répondirent ingenument, qu'elles aymoient mieux ne pas prier, que d'eſtre cauſe, que ces filles Françoiſes priaſſent mal; qu'elles demeuroient volontiers à la porte de l'Egliſe, pour oſter le ſuiet des diſtractions, qu'elles auoient à leur occaſion: que leur temps ne leur eſtoit pas ſi precieux, qu'elles ne differaſſent vn peu, & qu'elles ne vouloient pas que leur deuotion troublaſt celle des autres; de fait ces filles Françoiſes eſtant ſorties de [113] l'Egliſe, ces Huronnes y rentrerent & acheuerent les prieres qu'elles auoient commencées.

Vne bonne Huronne à qui Dieu s'eſt communiqué tres-particulierement pendant le tremble-terre de l'an paſſé, a inſpiré vne ferueur toute extraordinaire à ſon mary, qui eſtoit fort laſche en la priere; & comme ſes entretiens ordinaires ſont des choſes de Dieu & de l'autre monde; le plus petit de ſes deux enfans qui a enuiron ſix ans, l'ayant ouy parler des effroyables peines d'Enfer, en fut ſi épouuenté, qu'il luy demanda ſur le champ permiſſion de ſe retirer chez nous, auec nos petits Penſionnaires, afin d'être éloigné des occaſions d'offenſer Dieu. Sa mere luy reſpondit que les petits François dans le Seminaire le battroient & le mal-traiteroient, comme n'eſtant pas de leur [114] nation; hé bien repartit-il, que i'aille donc demeurer chez hari ouaouagui; C'eſt le nom que les Hurons donnent à Monſeigneur l'Eueſque de Petrée. Il fit tant d'inſtances, qu'il fallut l'y mener; & la il receut aſſeurance de la part de

were finished. The Father who has charge of them asked them the reason of their going out; and they answered frankly that they preferred not to pray rather than cause these French girls to pray ill. They said that, consequently, they would willingly wait at the Church door, in order to remove the cause of distraction which the girls found in them; and that their time was not so precious to them that they could not put off their prayers a little, and they did not wish their devotion to disturb that of others. So, when these French girls had left [113] the Church, the Huron women went back, and finished the prayers they had begun.

A good Huron woman, to whom God made a very special manifestation of himself during the earthquake of last year, has inspired in her husband, who used to be very remiss in prayer, a fervor which is quite extraordinary. Her conversation is about the things of God and of the other world; and thus the younger of her two children, who is about six years old, hearing her tell about the frightful torments of Hell, was so alarmed thereby that he asked her permission on the spot to retire to our Seminary among our little Boarders, in order to be removed from occasions for offending God. His mother answered him that the little French boys in the Seminary would beat and maltreat him, as one not of their own [114] nation. "Well," he returned, "let me then go and live with *hari ouaouagui*,"—that is the name the Hurons give to Monseigneur the Bishop of Petræa. The boy was so urgent that he had to be taken there, where he was assured by Monseigneur the Bishop that he would be admitted when he was larger, if by the grace of God he continued in this

Monſeigneur l'Eueſque, que quand il ſeroit grand il y ſeroit admis, ſi Dieu luy continuoit ce bon deſir. Voila les fruits de la bonne education que les parens donnent à leurs enfans lors qu'ils leur inſpirent la deuotion auec le lait.

A ce propos ie me ſouuiens de la pratique d'vne bonne Huronne quand elle allaitoit ſon enfant; car elle addreſſoit d'ordinaire cette priere à l'enfant Ieſus, Ah Seigneur, que ie me fuſſe eſtimée heureuſe, ſi pendant voſtre enfance la ſainte Vierge m'euſt permis de vous donner à tetter quelques gouttes de [115] mon lait: mais puiſque ie n'ay pas eû le bonheur de me trouuer pour lors au monde, & de vous rendre en propre perſonne, ce petit ſeruice, ie vous le veux rendre, au moins en la perſonne de mon fils; puiſque vous auez dit, que ce qu'on feroit, au moindre des voſtres, vous le reputeriez pour fait à vous-meſme. Ainſi en vſoit-elle toutes les fois qu'elle approchoit ſon enfant de ſon ſein, avec vne tendreſſe, & vne familiarité auec noſtre Seigneur tout à fait aimable. Vne ſeule choſe l'inquietoit dans cette deuotion, ſçauoir qu'elle s'eſtimoit trop vile, & trop mépriſable, pour en vſer auec tant de priuauté: & il fallut fortifier ſon humilité, pour la faire continuer dans cette innocente pratique.

La bonne Heleine qui eut l'an paſſé ſes enfans enleuez à Montreal [116] par les Iroquois, deſquels elle receut tant de coups de hàche, qu'ils la laiſſerent pour morte, ayant eu vn œil creué & vne grande deformité qui luy en eſt reſtée au viſage; ne laiſſe pas pourtant de ſe trouuer dans toutes les aſſemblées de deuotion, & elle offre à noſtre Seigneur tous les matins, autant de nouuelles confuſions, qu'on iette

good desire. Such are the fruits of the good education which parents give their children when they instill in them, with their mothers' milk, a spirit of devotion.

In this connection, I remember the practice of a good Huron woman when she suckled her child. She ordinarily addressed this prayer to the child Jesus: "Ah, Lord, how happy I would have deemed myself if, during your infancy, the blessed Virgin had let me give you a few drops of [115] milk from my breast! But since I had not the good fortune to be living at that time, and to render this little service to you in your own person, I wish at least to render it to you in the person of my son; for you have said that whatsoever one shall do unto the least of your children you will consider it as done unto yourself." Such was her custom every time she put her child to her breast, addressing our Lord with altogether charming tenderness and familiarity. A single thing made her uneasy in this act of devotion, and that was that she deemed herself too vile and contemptible to treat him with such intimacy; and it was necessary to add courage to her humility, to make her continue this innocent practice.

The good Heleine, whose children were carried off at Montreal, last year, [116] by the Iroquois,—from whom she received so many blows with the hatchet that she was left for dead, one of her eyes blinded and her face grievously and lastingly disfigured—yet never fails to be present at all devotional meetings; and every morning she offers to our Lord each new humiliation that she must endure from the looks cast at her during the day. She does not complain that she is so disfigured, but that her

ſur elle d'œillades pendant le iour; elle ne ſe plaint pas d'eſtre ſi defigurée, mais de ce que ſes pauures enfans ſont en ſi grand danger de ſe damner parmy les Iroquois; & c'eſt vniquement pour pleurer ce malheur, qu'elle ſouhaiteroit l'vſage de ſes deux yeux. Souuent elle addreſſe à la ſainte Vierge, cette douce priere, ſainte Vierge ayez pitié de moy; il ny a que vous qui auez bien conçeu par voſtre propre experience, la douleur que [117] reſſent vne mere de la perte de ſes enfans; aſſiſtez-moy donc s'il vous plaiſt, ſelon mes beſoins, que vous connoiſſez bien mieux que moy-meſme.

La pieté ne donne pas ſeulement de la tendreſſe aux femmes, mais auſſi de la conſtance aux hommes Hurons: comme il parut en vn bon Chreſtien, depuis quelque temps conuerty d'vne vie vn peu trop licentieuſe, à vn eſtat de deuotion qui ne le cede point à la ferueur des Religieux les plus exercez en la vertu de patience. Cét homme ayant quelque mal à la main voulut y appliquer vn de leurs remedes ordinaires, ſe ſacrifiant à coups de couſteau, & ſe faiſant diuerſes inciſions, mais ſi peu adroitement qu'il ſe coupa des nerfs, & des veines; ce qui luy a fait pourrir preſque toute la main, de ſorte que [118] pour ſe déliurer, & de la puanteur de cette pourriture & de la douleur qu'il reſſentoit, il ſe reſolut de ſe coupper luy meſme pluſieurs doits de cette main auec vne conſtance admirable & vrayement Chreſtienne: Car pendant toute cette rigoureuſe operation, & tout le temps en ſuite qu'elle luy cauſoit de cruelles douleurs, iamais on ne luy a ouy dire vne parole d'impatience, mais il s'entretenoit touſiours aimablement auec noſtre Seigneur. Ah grand Dieu, diſoit il,

poor children are in such danger of damnation among the Iroquois; and it is solely to weep over this misfortune that she would desire the use of both her eyes. She often addresses this gentle prayer to the blessed Virgin: "Holy Virgin, have pity on me! You alone know by your own experience the grief that [117] a mother feels at the loss of her children. Help me then, if you please, according to my needs, which you know much better than I myself."

Piety gives not only tenderness to the Huron women, but also steadfastness to the Huron men. This was made evident in the case of a good Christian converted, some time ago, from a somewhat licentious life to a devout state of mind, which is no whit inferior to the fervor of the Religious most practiced in the virtue of patience. This man, having some sore on his hand, decided to apply to it one of their ordinary remedies, cutting himself with a knife and making several incisions, but with so little skill that he severed some of the tendons and veins. This brought on mortification of almost the entire hand, so that, [118] in order to rid himself of the stench of this gangrene, and the pain that he felt, he made up his mind to cut off, by himself, several fingers of this hand—and this he executed with a firmness which was admirable and truly Christian. For during the whole of this severe operation, and all the time following, when it caused him cruel tortures, one never heard an impatient word from him; but he always gently conversed with our Lord. "Ah, great God," he would say; "what is this that I suffer now in comparison with what I had deserved to suffer in Hell, if you had not saved me from it when I merited it for my sins? Ah, my God, it seems to me that, if

qu'eſt ce que ie ſouffre maintenant, au prix de ce que i'auois merité de ſouffrir en Enfer, ſi vous ne m'en euſſiez preſerué, lors que ie l'ay merité par mes pechez. Ah mon Dieu! il me ſemble que ſi l'on comprenoit bien la conſolation, qu'apporte la foy par l'eſperance du Paradis, dans nos plus cuiſantes douleurs, il [119] ne faudroit point d'autre choſe pour conclure, que tout ce qu'on nous enſeigne eſt vray. Il repete ſouuent ces prieres chez luy. Mais c'eſt vn plaiſir de le voir & de l'entendre quand il croit-eſtre ſeul dans noſtre Chapelle, car c'eſt pour lors qu'il répend ſon cœur auec ſes larmes deuant le ſaint Sacrement. Il faut que la grace ayt vn grand empire, pour obtenir cela des cœurs de ſes pauures Sauuages, qui ſont nez & éleuez dans la Barbarie.

Il eſt bon d'adiouſter icy, ce que les Meres Vrſulines de Quebec, nous ont donné par eſcrit, touchant vne bonne Algonkine qui a demeuré pendant vn temps aſſez notable chez elles, voicy ce qu'elles en diſent.

Entre les Seminariſtes que nous auons eu cette année dans noſtre Seminaire, il y a eu vne bonne veuue [120] aſſez aagée nommée Geneuiéue Algonkine, Nepiſirinienne de nation, laquelle ſçachant bien que nous n'en receuions point de ſon aage, nous fit prier par le Pere qui gouuerne les Sauuages, de ne pas laiſſer de luy faire cette charité. Depuis vingt-trois ans que nous ſommes dans ce pays, ie n'ay point veu de Sauuages auſſi feruentes que cette bonne femme: elle nous ſuiuoit tout le iour aux obſeruances du Chœur, où elle recitoit des Chappelets à diuerſes intentions, & entr'autres pour le ſalut des Algonkains; lors qu'elle en auoit dit pluſieurs, elle faiſoit

it were well understood what comfort faith brings us in the hope of Paradise, amid our sharpest pains, [119] nothing else would be needed to make us conclude that all that we are taught is true." He often repeats these prayers in his home; but it is a pleasure to see and hear him when he thinks that he is alone in our Chapel, for then he pours out his heart with his tears before the blessed Sacrament. God's grace must indeed have great power to work this in the hearts of his poor Savages, who are born and reared in Barbarism.

It is well to add here what the Ursuline Mothers of Quebec have given us in writing concerning a good Algonkin woman who has dwelt a considerable time with them. This is what they say about her.

"Among the Seminarists whom we have had this year in our Seminary, there has been a good widow, [120] quite old, named Geneviéve, an Algonkin of the Nepisirinien nation. Knowing well that we did not receive women of her age, she had had the Father in charge of the Savages beg us not to refuse to do her this kindness. During the twenty-three years that we have spent in this country, I have seen no Savages so fervent as this good woman. She followed us every day to the Choir services, where she said her Beads over and over for different purposes,—among others for the salvation of the Algonkains; and when she had said them several times, she would offer Jaculatory Prayers on her Rosary. She never tired of praying, or of receiving instruction in the mysteries of our holy Faith. She would often tell us her adventures, and, among others, she once [121] related the following: 'I have had signal experience of God's aid, in the firm belief that I have in him;

des Oraiſons Iaculatoires ſur ſon Chappelet, & ne ſe laſſoit point de prier Dieu, non plus que d'eſtre inſtruite ſur les myſteres de noſtre ſainte Foy. Elle nous racontoit ſouuent ſes auantures; entre autres vne fois, [121] i'ay fort experimenté, diſoit-elle, le ſecours de Dieu, dans la ferme creance que i'ay en luy; il m'a gardée par tout. Retournant de noſtre pays pour venir en ces cartiers; nous fiſmes rencontre des Iroquois; ie me iettay contre terre; ouabouKima mon frere auoit vne grande frayeur, noſtre troupe fuyoit ça & là dans les bois; ie diſois a mon frere, prens courage, ſois ferme, croy fortement en celuy qui a tout fait, il nous ſauuera & gardera de nos ennemis. Sans ceſſe, diſoit-elle, ie l'exhortois, pendant que les bales des fuſils ſifloient de tous coſtez à lentour de nous; & Dieu nous protegea ſi fortement en cette rencontre, que pas vn de nous ne fut bleſſé, ny apperceu de l'Ennemy, que nous voyions tout auprez de nous.

Son mary eſtant mort en ſon [122] pays, qui eſt à plus de cinq cens lieuës d'icy, il n'y auoit pour lors point de Pere pour l'aider à bien mourir, ny pour luy adminiſtrer les Sacrements; cette bonne femme en auoit le cœur outré de douleur: Neantmoins, comme elle eſt fort éloquente, dans la crainte qu'elle auoit que cét homme ne fuſt pas en bon eſtat, elle l'exhorta puiſſamment, luy faiſant ſans ceſſe produire des actes de Contrition, de ſorte que par ſes feruentes admonitions, il mourut en bon Chreſtien. Elle eſt inconſolable, lors qu'elle penſe à ſes enfans qui ſont tous morts, & quelques vns ſans eſtre baptiſez. Vn ſeul qui luy eſtoit reſté, mourut agé de neuf à dix ans, & parce qu'elle le vit vn iour parler à vn

he has protected me everywhere. When returning from our country to come into these regions, we met some Iroquois. I threw myself on the ground; ouaboukima, my brother, was very much frightened, while our band fled hither and thither in the woods. "Take courage," I said to my brother; "be firm, and earnestly believe in him who made all things; he will save us, and protect us from our enemies." Without ceasing,' said she, 'I continued to exhort him, while the musket-balls whistled around us on all sides. But God was so strong a protection to us, in this encounter, that not one of us was wounded, or seen by the Enemy, whom we saw quite near us.'

"When her husband was dying in her own [122] country, which is more than five hundred leagues from here, there was not at that time any Father there to help him die a holy death, or to administer the Sacraments to him. This good woman was therefore breaking her heart with grief. Nevertheless, as she is very eloquent, in the fear which she entertained that her husband was not in a proper condition, she exhorted him earnestly, and constantly made him perform acts of Contrition; so that, as a result of her fervent admonitions, he died a good Christian. She is inconsolable when she thinks of her children, who have all died, some of them without baptism. A single one who had been left her died when he was at the age of nine or ten; and, because she saw him speak to a Juggler one day, she thinks he may have been damned for this sin. Although a long time has passed [123] since she suffered these losses, she still laments them, and gives alms, in order that God may be pleased to take pity on her. When she entered our Seminary she

longleur, elle penſe qu'il peut-eſtre damné pour ce peché. Quoy qu'il y ait aſſez long-temps [123] qu'elle a fait ces pertes, elle fait encore des lamentations ſur ce ſuiet, & des aumoſnes, afin qu'il plaiſe à Dieu de luy faire miſericorde. Lors qu'elle vint en noſtre Seminaire, elle nous fit preſent d'vn Caſtor qui auoit ſeruy de robbe à ce cher fils défunt, afin que nous priaſſions Dieu pour luy.

Cette bonne femme admiroit toutes nos fonctions Religieuſes, & en nous conſiderant elle diſoit à Dieu, conſeruez ces bonnes filles, depuis le matin iuſques au ſoir elles ſongent touſiours à vous, elles ne font autre choſe que de vous ſeruir. Lors qu'elle rencontroit quelque inſtrument de mortification, elle vouloit en vſer; quelquefois elle en a vſé, ſur tout d'vne ceinture de pointes de fer, dont la douleur eſt plus ſenſible; mais nous ne luy laiſſions pas faire tout ce qu'elle euſt bien deſiré.

[124] Le iour du Vendredy Saint elle fut puiſſamment touchée ſur la conſideration de la Paſſion de noſtre Seigneur; pendant nos tenebres, elle fondoit en larmes que cauſoit l'impreſſion que Dieu luy donnois de l'amour qu'il auoit porté aux hommes, en endurant de ſi extremes ſouffrances. Eſtant reuenuë à ſoy, ie ne ſçay ou i'en ſuis, dit-elle, ie n'ay iamais experimenté choſe pareille. Le Diable ne me voudroi[t]-il point tromper.

Elle voit fort clair dans ſon interieur. Vn iour qu'elle eſtoit fort penſiue, on luy demanda quel ſuiet occupoit ſon eſprit. Ie conſidere que ie ſuis bien méchante, il me ſemble que ie fais ce que ie puis, pour ne point offenſer celuy qui a tout fait, & cependant ie me vois toute remplie de pechez. Vn de ces

made us a present of a Beaver robe that had served as a coat for her dear son, now dead, in order that we might pray to God in his behalf.

"This good woman admired all our Religious functions; and, contemplating us, she would say to God: 'Preserve these good maidens! From morning until night they think always of you, and do nothing but serve you.' When she chanced upon any instrument of mortification, she desired to use it, and sometimes she did, especially a girdle of iron points, the pain of which is very acute. But we did not let her do all that she would have liked.

[124] "On Good Friday she was deeply moved in meditating upon the Passion of our Lord; and during our *tenebræ* she burst into tears, so keenly sensible did God make her of the love which he had borne mankind in enduring such extreme sufferings. Recovering her self-control, she said: 'I am quite at a loss; I have never experienced anything like that. Would the Devil perhaps deceive me?'

"She has a very clear insight into her own internal states. One day, when she appeared very thoughtful, some one asked her what subject occupied her mind. 'I am thinking that I am very wicked. It seems to me that I do what I can, not to offend him who made all things, and yet I see myself quite full of sins. The other day, a man took away my [125] Beaver robe in my presence, under pretext of keeping it for me. I ran after him, yet I was not angry with him, and wished him no ill. Nevertheless, I felt in myself a malice which strove to deceive me.'

"She watched our Choir ceremonies, and we had to explain them to her. She said that we imitated

iours paſſez vn homme m'auoit desrobé [125] vne robe de Caſtor en ma preſence, ſous pretexte de me la garder. Ie courus apres luy; ie n'eſtois pas neantmoins en colere contre luy, ie ne luy voulois point de mal; cependant ie ſentois en moy vne malice qui me vouloit tromper.

Elle conſideroit nos ceremonies de Chœur, il les luy falloit expliquer; Elle diſoit que nous imitions les Anges & les Saints, qui ſont dans le Ciel: Lors que Monſeigneur l'Eueſque adminiſtra le Sacrement de Confirmation le Careſme dernier en noſtre Egliſe, elle vit qu'on inſtruiſoit pluſieurs de nos Penſionnaires pour les diſpoſer à la receuoir. Elle ſe douta que c'eſtoit quelque choſe de ſaint & de grande importance; elle alloit par la maiſon cherchant qui luy diroit ce que c'eſtoit. Helas diſoit-elle, c'eſt quelque choſe de ſaint, [126] & on ne m'inſtruit point, on le dit aux enfans. Eſtant donc inſtruite, elle eſtoit rauie; ſur tout de ce quelle ſeroit, par la reception de ce Sacrement, plus forte contre les tentations du Demon, & plus ferme & courageuſe en la foy, & qu'elle en porteroit les marques dans le Ciel, comme celuy du S. Bapteſme. Dez qu'elle l'eut receu, elle demanda congé d'aller à Sillery pour raconter ſon bonheur à ſes parens & amis Sauuages: Elle les preſcha auec tant de ferueur, qu'ils l'admiroient, & adoroient la grandeur de Dieu dans les hauts ſentimens de cette femme, qui en eſtoit remplie. Elle nous quitta pour aller aux Trois Riuieres, chercher des femmes de ſa nation, pour les empeſcher de ſe ietter dans vne occaſion, qui les euſt pû eſcarter des pratiques Chreſtiennes.

the Angels and the Saints who are in Heaven. When Monseigneur the Bishop administered the Sacrament of Confirmation at our Church last Lent, she saw that several of our Boarders were instructed and prepared to receive the Sacrament. She suspected that it was something holy and momentous, and went through the house seeking some one to tell her what it was. 'Alas!' she exclaimed; 'it is something holy, [126] and they do not teach me, but they do the children.' Being then instructed, she was delighted; above all when she learned that, by receiving this Sacrament, she would be strengthened against the temptations of the Demon, and become more firm and courageous in the faith; and that she would carry the marks of it in Heaven, in the same manner as those of Holy Baptism. As soon as she had received Confirmation, she asked leave to go to Sillery to tell her good fortune to her relatives and friends among the Savages; and she preached to them with such fervor that they admired her, and adored God's greatness in the exalted sentiments with which that woman was filled. She left us to go to Three Rivers, to look for some women of her tribe, in order to prevent them from engaging in an affair which might turn them from the practice of Christianity."

[127] CHAPITRE VI.

DES EGLISES CAPTIVES CHEZ LES IROQUOIS.

CE ſont les plus deſolées de toutes nos Egliſes, mais elles ne ſont pas les moins agreables à Dieu, qui ſe voit honoré dans le centre de la Barbarie, & en meſme temps par des François, par des Hurons & par des Iroquois. Il y a des François mutilez, qui leuent au Ciel les mains ſans doits; il y a des Hurons eſclaues, qui dans leur captiuité ſe donnent la liberté de preſcher Ieſus-Chriſt à leurs bourreaux; & comme il y a des Iroquois perſecuteurs, il y a auſſi des Iroquois Predicateurs. L'vn de ceux-cy eſt vn nommé GaraKontié noſtre [128] ancien hoſte, lors que nous eſtions en leur pays; homme des plus conſiderables d'Onnontaé, & bon amy des François, autant qu'on en peut iuger par les effets. Dieu a voulu ſouuent ſe ſeruir de luy pour ſa gloire; car outre tant de pauures François, qu'il a tirez des mains & des feux des Iroquois Agniehronnons, dont-il nous a ramené les vns, & conſerué chez ſoy les autres comme ſes enfans; il a maintenu par ſon autorité la Chapelle que nous auons dreſſée dans leur bourg. C'eſt là ou il fait aſſembler tous les François Captifs, & les fait prier Dieu; & pour ioindre la charité corporelle auec la ſpirituelle, il leur fait feſtin à la fin des prieres, pour encourager leur deuotion, & ſoulager en meſme-temps leur miſere: Ce charitable Barbare a fait encore plus, dreſſant [129]

[127] CHAPTER VI.

OF THE CAPTIVE CHURCHES AMONG THE IROQUOIS.

THESE are the most distressed of all our Churches, but not the least acceptable to God, who sees himself honored in the heart of Barbarism at once by French, Hurons, and Iroquois. There are maimed Frenchmen, who lift to Heaven hands without fingers; Huron slaves, who in their captivity take the liberty to preach Jesus Christ to their executioners; and, as there are Iroquois persecutors, there are also Iroquois Preachers. One of these is a man named Garakontié, who was [128] formerly our host when we were in their country — one of the most notable men of Onnontaé, and a good friend of the French, so far as one can judge from results. It has been God's will often to make use of this man for his glory. Besides rescuing so many poor Frenchmen from the hands and the flames of the Agniehronnon Iroquois,— some of whom he brought back to us, while the rest he has harbored at his cabin as he would his own children,— he has by his authority maintained the Chapel that we erected in their village. There he assembles all the French Captives for prayer; while, in order to unite material with spiritual charity, he gives them a feast at the close of prayers, to encourage their devotion and at the same time alleviate their misery. This charitable Barbarian has done still more, erecting [129] in the middle of his Village a French house for lodging the

au milieu de ſon Bourg vne maiſon Françoiſe, pour y loger les Miſſionnaires qu'il attend; & meſme pour haſter leur arriuée, il a penſé perdre la vie, & tomber luy-meſme en la captiuité des Algonkins, lors qu'il trauailloit à deliurer nos François de la captiuité des Iroquois, comme nous le declarerons au Chapitre ſeptieſme.

Il n'eſt pas le ſeul Iroquois dans ce Bourg d'Onnontaé qui fauoriſe la foy; il y en à pluſieurs qui inuitent ces François Captifs à leurs feſtins, afin de les obliger à la fin du banquet, de prier Dieu pour eux; ne demandant & ne pouuant eſperer autre choſe de ces pauures miſerables, que l'aſſiſtance de leurs prieres, dont-il font grand eſtat, tout Iroquois qu'ils ſont, paroiſſans ainſi n'eſtre pas bien eſloignez du Royaume de Dieu.

[130] Les femmes de ce Bourg font encore plus; car elles n'ont pas ſi-toſt mis au monde leurs enfans, qu'elles les apportent au plus ancien des François pour les Baptiſer, luy faiſant de grands remerciemens, quand-il confere ce Sacrement à ces petits predeſtinez. Nous te remercions luy diſent-elles, de ce que tu a mis nos enfans dans le chemin du Ciel où ils ſeront à iamais bien-heureux, s'ils viennent à mourir auant qu'ils ſoient grands. Ne ſont-ce pas la des ſecrets admirables de la Prouidence, qui inſpire ce deſir ſi ardent à ces meres, qui penſoient nous faire grand plaiſir quand nous eſtions parmy eux, de nous les laiſſer baptiſer, & qui meſme craignoient quelquefois le Bapteſme, comme la mort de leurs enfans; de ſorte que nous eſtions alors obligez de les regenerer de [131] ces eaux ſacrées à leur inſceu, pour ne pas laiſſer perdre tant d'enfans,

Missionaries whom he expects; and in the desire to hasten their arrival, he nearly lost his life and became a captive of the Algonkins while working for the deliverance of our Frenchmen from their captivity among the Iroquois—as we shall relate in the seventh Chapter.

He is not the only Iroquois in this Village of Onnontaé who favors the faith. There are several of them who invite these French Captives to their feasts, in order to induce them, at the close of the feast, to pray to God in their behalf; they ask, and indeed can expect, nothing else from these poor wretches than the aid of their prayers, of which they make great account, Iroquois although they are, appearing thus to be not far removed from the Kingdom of God.

[130] The women of this Village do still more. No sooner have they given birth to their children than they carry them to the oldest of the Frenchmen for Baptism, giving him profuse thanks when he confers this Sacrament upon the little predestined creatures. "We thank thee," they say to him, "for having put our children in the way to Heaven, where they will be forever blessed if it happens that they die before they grow up." Are not these wonderful secrets of Providence, which inspires so ardent a desire in these mothers,—who, when we were among them, thought they were conferring on us a great favor to let us baptize their children; and who even sometimes feared Baptism, as if it were the death of their little ones? For this reason we were then obliged to regenerate the children in [131] those sacred waters without the mothers' knowledge, if we wished to prevent so many children from being lost;

dont les deux tiers du moin meurent auant l'vſage de raiſon.

C'eſt donc au plus vieil des François qu'elles s'addreſſent, lequel leur tient lieu de paſteur à l'eſgard des Iroquois & des François; car il ſe donne l'authorité ſur ceux-cy de les reprendre aigrement, s'ils manquent tant ſoit peu au deuoir de Chreſtien; il ne faut qu'vn geſte ou vne parole trop libre, pour meriter vne verte reprimande. Auſſi a-t'il la conſolation de voir dans cette captiuité des Ioſephs, leſquels non ſeulement fuyent leurs maiſtreſſes impudiques, mais qui ne leur épargnent pas les coups, quoy qu'il leur en doiue couſter, peut-eſtre des doits coupez, ou la teſte fenduë par vn coup de hache, qui ſe décharge bien aiſément ſur les [132] Captifs refractaires; comme nous l'auons veu bien des fois deuant nos yeux; car parmy les Iroquois, la vie d'vn Captif n'eſt pas plus priſée que celle d'vn chien, & il ne leur faut qu'vne legere desobeyſſance pour meriter vn coup de hache.

Pour les Hurons qui ſont dans la captiuité, ils ſont auſſi dans les meſmes dangers, & quelques vns d'entr'eux ne laiſſent pas de conſeruer leur foy parmy tant d'orages. Il y a dans Agnie quelques Matrones Huronnes; qui ſont des Egliſes volantes & cachées, & qui s'aſſemblent ou dans l'epaiſſeur des Foreſts, ou dans quelques Cabanes à l'eſcart, pour y reciter ce qu'elles ſçauent de prieres. Vne d'entre elles, vn ſoir qu'elle faiſoit les prieres tout haut, les autres la ſuiuant, ou repetants apres elle, il ſe trouua [133] ie ne ſçay qu'elle perſonne qui ſe mit a en railler, ce qui ſcandaliſa tellement cette bonne Chreſtienne & l'affligea ſi fort, qu'elle en tomba malade; tant fut

at least two-thirds of them die before they have the use of reason.

It is, then, to the oldest of the Frenchmen that they apply, and they consider him as pastor both of the Iroquois and of the French; for he assumes over the latter the authority to rebuke them sharply, if they are wanting ever so little in their Christian duty. It needs only a gesture or a word of too great freedom to merit a harsh reprimand. He therefore has the consolation of seeing in this captivity Josephs who not only flee from their shameless mistresses, but also deal them blows with no sparing hand, although this may result in the cutting off of some of their fingers or the splitting of their heads with a hatchet. This weapon very easily strikes [132] refractory Captives, as we have seen many times with our own eyes; for among the Iroquois the life of a Captive is valued no more than that of a dog, and it needs only a slight disobedience on his part to merit a hatchet-stroke.

As for the Hurons who are in captivity, they are also in the same dangers, and some of their number bravely preserve their faith amid so many storms. There are in Agnie some Huron Matrons who constitute flying and hidden Churches, and who assemble either in the thickness of the Forests or in some out-of-the-way Cabins, in order to recite there what prayers they know. One evening, when one of them was praying aloud, the others following her or repeating after her, it happened [133] that some person or other began to ridicule them, which so scandalized this good Christian and afflicted her so grievously that she fell ill in consequence — such was the displeasure which she felt at the affront offered

grand le déplaiſir qu'elle conceut de l'affront fait à la foy. Ainſi nos bois cachant des vertus ſolides, & il ſe trouue ſous nos eſcorces des ames genereuses & des Sauuages zelez, qui montrent que nous pouuons auoir, & que nous auons deſia des Barbares Docteurs, Confeſſeurs & Martyrs. Nous verrons dans le Chapitre ſuiuant quelques autres traits de la pieté de ces pauures Egliſes captiues.

Mais auant que d'y venir, il ne ſera pas hors de propos de raconter icy la conuerſion & la mort d'vn Iroquois de Sonnontoüan; il y a des circonſtances qui nous font benir & adorer la prouidence toute [134] aimable de Dieu ſur ſes eleus.

Cét homme ayant eſté pris par nos Algonkins dans la deffaite des Ambaſſadeurs Iroquois, ainſi qu'il ſera declaré au Chapitre ſeptieſme, tomba malade a Montreal, ou pour lors il n'y auoit qu'vn de nos Peres qui s'y preparoit pour ſe ietter parmy les Outaoüaks qu'on attendoit, & aller auec eux ſucceder au feu Pere Menard dans ſes trauaux Apoſtoliques, & continuer ces Miſſions, eſcartées d'icy de quatre à cinq [cents] lieuës. C'eſtoit le Pere Claude Alloüez bien verſé dans la langue Algonkine, mais peu dans la Huronne, a laquelle il ne s'eſtoit appliqué que quelques mois; auſſi alloit-il pour trauailler dans les Egliſes Algonkines: mais Dieu luy fit tomber entre les mains cét Iroquois dont nous parlons, pour le mettre dans le Ciel par des voyes bien extraordinaires. [135] Voicy ce que le Pere en eſcrit de Montreal du 20 Aouſt 1664.

Nos Outaouaks ne paroiſſent pas encor; I'ay commencé la Miſſion par vn Iroquois; c'eſt le Sonnontoüehronnon pris en guerre ce Printemps dernier, &

to the faith. So it is that our forests conceal substantial virtues; and there are found under our roofs of bark generous souls and zealous Savages, who show that we can have, and already do have, Doctors, Confessors, and Martyrs among the Barbarians. We shall see in the following Chapter some other instances of the piety of these poor captive Churches.

But before coming to that, it will not be inappropriate to relate here the conversion and death of an Iroquois of Sonnontouan; it contains circumstances which make us bless and adore the kind providence [134] of God toward his elect.

This man, having been captured by our Algonkins in the defeat of the Iroquois Ambassadors,—as will be related in the seventh Chapter,—fell ill at Montreal, where at that time there was only one of our Fathers. The latter was making preparations to join the Outaouaks, whose arrival was expected, and to go with them, as successor to the late Father Menard in his Apostolic labors, to continue those Missions which are distant from here four or five hundred leagues. This was Father Claude Allouez, who was well versed in the Algonkin tongue, but little in the Huron, to which he had applied himself for but a few months. So, then, he was on the point of going to labor in the Algonkin Churches, when God caused this Iroquois of whom we are speaking to fall into his hands, in order that he might send him to Heaven by ways truly extraordinary. [135] This is what the Father writes from Montreal concerning the matter, on the 20th of August, 1664:

"Our Outaouaks do not yet appear. I have begun my Mission with an Iroquois; he is the Sonnontouehronnon, Sachiendouan by name, who was taken in

enuoyé icy pour s'en retourner en ſon pays, nommé Sachiendoüan, que nous enterraſmes hier.

Eſtant tombé dangereuſement malade, il donna bien de l'exercice a la charité de nos bonnes Hoſpitalieres d'icy, chez leſquelles il fut receu & penſé auec des ſoins dignes du zele de ces bonnes filles. C'eſtoit vn homme irrité de l'affront qu'il penſoit auoir receu de ce qu'on l'auoit fait priſonnier lors qu'il venoit en ambaſſade, d'vne humeur altiere, en vn mot vn Iroquois qui ne payoit que par des deda[i]ns toutes les tendreſſes qu'on [136] luy témoignoit; le chagrin s'augmentoit auec ſon mal, & la douleur iointe à la crainte de mourir le rendoit preſque inſupportable.

Quand on me vint aduertir qu'il eſtoit temps de le diſpoſer, & qu'il eſtoit pour en mourir, ie fus bien ſurpris; car ie ne parlois pas cette langue Iroquoiſe, ne ſçachant que bien peu de la Huronne, qui à quelque affinité auec celle-là.

Neantmoins dans cette extremité ie l'allay voir, & luy parlant Huron, ie m'apperceu qu'il m'entendoit vn peu, & me répondoit à propos; iuſqu'à ce que luy parlant de Dieu & du Paradis, il me dit qu'il ne m'entendoit pas; ie iugeay aiſément qu'il auoit auerſion de la foy; en effet les iours ſuiuans lors que ie luy en parlois, il ſe mettoit en colere, me ſiffloit, & me diſoit des choſes que ie n'entendois pas; [137] quelquefois il ſe cachoit ſous ſa couuerture pour ne me pas ouyr: il me donna meſme vn coup de poing à la teſte pour me repouſſer; s'il m'euſt fait mal, ie m'en fuſſe eſtimé heureux; cela me fit pourtant beaucoup eſperer, & me donna la penſée de prier pour luy ſaint Ignace, dont la feſte approchoit, car outre que

war last Spring, and sent here to return to his own country. We buried him yesterday.

"Having fallen dangerously ill, he gave to our good Hospital nuns here abundant opportunity for the exercise of charity; they received him and dressed his wounds with a care worthy of the zeal of those good sisters. This was a man irritated at the affront which he thought he had received in having been taken prisoner when he was coming on an embassy, and of a haughty disposition—in a word, an Iroquois who repaid only with disdain all the kindness that was [136] shown him. His surliness increased with his illness, and the pain, together with his fear of dying, made him almost unbearable.

"When I was told that it was time to prepare him, since he was on the point of death, I was taken by surprise; for I did not speak that Iroquois tongue, and knew only very little of the Huron, which has some affinity with it.

"Nevertheless, in this extremity I went to see him; and, on speaking Huron to him, I perceived that he understood me a little, and gave me appropriate answers, until, when I spoke to him about God and Paradise, he told me that he did not comprehend. I easily concluded that he had an aversion for the faith; and, in fact, on the following days, when I spoke to him about it, he became angry, hissed at me, and said things to me which I did not understand. [137] Sometimes he would hide under the bed-cover in order not to hear me; and he even struck me a blow on the head, to repulse me. If he had injured me, I would have deemed myself happy for it. Nevertheless, this made me very hopeful, and gave me the thought of praying in his

ie ne ſçauois presque rien dire en Huron, les François qui euſſent pû me ſeruir de truchement, diſoient n'entendre pas bien le langage de ce Sauuage, qui d'ailleurs ne parloit pas diſtinctement, & étoit touſiours à ſe plaindre, & de tres mauuaiſe humeur: La veille de la Feſte de ſaint Ignace, ie me ſentis fortement pouſſé de dire la Meſſe pour luy, bien que ie fuſſe obligé par vne conſideration preſſante de la dire pour vn Deffunt; Les Meres Hoſpitalieres firent auſſi [138] des prieres particulieres pour luy! Le matin donc de la feſte du Saint, à l'honneur duquel ie vais raconter cecy, eſtant allé voir mon malade à mon ordinaire, ie le trouuay doux comme vn agneau, il m'eſcouta paiſiblement, répondit pluſieurs fois qu'il m'entendoit bien, & apres auoir donné des marques d'approbation ordinaires aux Sauuages, il dit auec douceur pluſieurs choſes que ie n'entendois pas; au ſoir du meſme iour, luy ayant dit que ie le viendrois inſtruire tous les iours, voila qui va bien, dit-il en Huron, ie t'en remercie; voila qui va bien; L'ayant inſtruit pendant quelques iours, & voyant qu'il s'affoibliſſoit beaucoup nous ſongeaſmes à le baptiſer, mais nous ne ſçauions comment luy en ouurir le diſcours, veu la creance ancienne qu'il auoit, que le Bapteſme faiſoit mourir.

[139] Nous nous ſeruiſmes d'vn Iroquois Onnontagehronnon arriué icy peu de iours auparauant, ſans doute par vn coup de Prouidence particuliere, pour perſuader à noſtre malade de ſe faire baptiſer, comme il fit en l'aſſurant que la priere ne fait pas mourir, & qu'elle ſert meſme quelquefois pour donner la vie; en ſorte que dés-lors il me demanda le Bapteſme, & preſſa tant que ie commençay à luy faire faire les

behalf to saint Ignatius, whose feast was approaching; for, besides the fact that I could say hardly anything in Huron, the Frenchmen who might have served me as interpreters said that they did not understand well the language of this Savage. Moreover, he did not speak distinctly, was always complaining, and had a very bad disposition. On the eve of the Feast of saint Ignatius, I felt strongly impelled to say Mass for him, although I was bound by an urgent consideration to say it for a certain Deceased person. The Hospital Mothers also offered [138] especial prayers for him. And so, on the morning of the Saint's day in whose honor I am about to relate this, I went to see my patient, as was my custom, and found him as gentle as a lamb. He listened to me quietly, answered several times that he understood me well, and after giving the indications of approval which are customary with the Savages, he said with gentleness several things that I did not understand. On the evening of the same day, when I told him that I would come to teach him daily, he said in Huron: 'That is good! I thank you. That is good!' After I had taught him for some days, seeing that he was growing much weaker, we thought to baptize him; but we did not know how to broach the subject to him, for he still retained the old belief that Baptism causes death.

[139] "We availed ourselves of an Onnontagehronnon Iroquois, who had arrived here a few days before,—without doubt, under the special guidance of Providence,—to persuade our patient to have himself baptized. This he accomplished by assuring him that prayer does not cause death, but that it even serves sometimes to give life. In consequence, the

actes de foy des trois perſonnes Diuines, & autres myſteres neceſſaires à croire; les actes d'Attrition, & autres, vn aſſez long-temps; & craignant qu'il ne demandaſt le Bapteſme pour prolonger ſa vie, ainſi que l'Onnontagehronnon ſembloit luy auoir fait eſperer, ie luy dis pluſieurs fois que le Bapteſme le feroit viure à iamais au Ciel, où il ne mourroit plus. Ie dis tout [140] cela en Huron, & le malade en meſme temps en ſon Sauuage; mais auec tant d'affection & d'ardeur, que reconnoiſſant le ſecours de ſaint Ignace, on me dit qu'il ne luy falloit point d'autre nom que celuy-là, & qu'il luy eſtoit bien deu; ainſi ie le baptiſay, & luy donnay le nom d'Ignace le ſixieſme iour de ſon Octaue.

Depuis ce temps, il ne veſcut que trois iours, témoignant vne patience & vn repos d'eſprit extraordinaire dans l'ardeur de la fiéure, & le grand mal de poulmon qu'il ſouffroit; ſe diſpoſant à vne bonne mort par des actes de vertu qu'il faiſoit volontier, & tres-ſouuent; il ſembloit deuoir mourir le iour meſme de l'Octaue de ſon Patron, mais il luy obtint encor le lendemain pour ſe mieux diſpoſer à la mort. En effet, tout le iour fut employé [141] a cela; ie demeuray à l'hoſpital pour luy ſuggerer les prieres & penſées propres, qu'il entendoit & rediſoit en ſon cœur, auec beaucoup de deuotion, ne pouuant prononcer que quelques ſyllabes: Enfin ſur le ſoir, lors qu'on luy faiſoit les recommandations de l'ame, & moy luy ſuggerant les actes de vertu propres à vn Moribond, il rendit ſon ame à Dieu, en remuant touſiours les leures pour redire les prieres, & remplit d'vne ſainte ioye, pluſieurs perſonnes qui auoient accouru pour le voir mourir, & qui ne pouuoient aſſez admirer la

sick man began to ask me for Baptism, and that so urgently that I began to make him perform acts of faith in the three Divine persons, and in the other mysteries necessary to believe; also acts of Contrition, and others, during a considerable length of time. But fearing that he asked for Baptism in order to prolong his life, according to the hope that the Onnontagehronnon seemed to have given him, I repeatedly assured him that Baptism would make him live forever in Heaven, where he would no more suffer death. All this I said [140] in Huron, and the patient at the same time in his own Savage tongue, but with so much devotion and ardor that others, recognizing the aid of saint Ignatius, told me that the Savage must have that name and no other, that he fully deserved it. Accordingly, I baptized him and gave him the name Ignace, on the sixth day of that saint's Octave.

" After that, he lived only three days, showing an extraordinary patience and calm of spirit in the heat of the fever, and in the serious affection of the lungs from which he suffered, while he prepared himself for a good death by acts of virtue, which he repeated over and over with great pleasure. He seemed on the point of death on the very day of his Patron's Octave; but the saint obtained for him still the following day that he might prepare himself better for death. In fact, the entire day was employed [141] in this. I remained at the hospital to prompt to him appropriate prayers and thoughts; he understood them and repeated them in his heart with much devotion, for aloud he could pronounce only some syllables. At length, toward evening, as we were commending his soul to God, and while I was prompt-

bonté de Dieu, & le ſecours tout viſible de ſaint Ignace, enuers vn homme, qui apres auoir veſcu enuiron ſoixante ans dans la cruauté & l'infidelité Sauuage, paſſoit les trois derniers iours de ſa vie en bon Chreſtien, & gagnoit le Paradis par vne ſi belle mort.

ing to him acts of virtue to be recited by the Dying, he gave up his soul to God, constantly moving his lips during the death-agony to repeat the prayers. He filled with holy joy several persons who had hastened up to see him die; they could not sufficiently admire God's goodness, and the manifest aid of saint Ignatius in behalf of a man who, after living about sixty years in the cruelty and infidelity of a Savage, passed the last three days of his life as a good Christian, and won Paradise by so beautiful a death."

[142] CHAPITRE VII.

LA PRISE DE DEUX FRANÇOIS PAR LES IROQUOIS, & LEURS AUANTURES.

LA cruauté auec laquelle les Iroquois d'enbas traitent les priſonniers qu'ils font ſur nous, eſt ſi horrible, que toute la Nouuelle France ne donnera iamais aſſez de benedictions à noſtre incomparable Monarque, qui entreprend de deſliurer ſes Suiets François Algonkins & Hurons, de ces Barbares Ennemis. Ils ont tué cette année dans nos Champs diuers François, qui ſont moins à plaindre que ceux qu'ils ont menez en captiuité; ſur tout que deux pauures filles: l'vne a eſté enleuée par eux à l'Iſle d'Orleans, & l'autre aagée de douze ans [143] a eſté priſe aux Trois Riuieres; nous ne ſçauons pas encore les cruautez qu'ils ont exercées ſur ces dernieres priſes; nous n'en iugerons que trop par celles auec leſquelles ils ont tourmenté deux François, dont nous parlerons en ce Chapitre.

Ce fut l'Automne de l'année mil ſix cens ſoixante & trois, que deux Soldats de la garniſon des Trois Riuieres eſtant à la chaſſe aux Iſles de Richelieu, tomberent en vne embuſcade que les Iroquois Agniehronnons leur auoient dreſſée; & furent bientoſt pris, liez & garotez à l'ordinaire des Captifs. Dans l'attaque l'vn des deux fut bleſſé d'vne bale; qui apres l'auoir percé tout au trauers du corps, s'eſtant arreſtée à la ſurface du coſté oppoſé à celuy par ou

[142] CHAPTER VII.

THE CAPTURE OF TWO FRENCHMEN BY THE IROQUOIS, AND THEIR ADVENTURES.

THE cruelty with which the lower Iroquois treat those of us whom they make prisoners is so horrible that all New France will never bestow enough blessings on our incomparable Monarch who is undertaking to deliver his Subjects — French, Algonkin, and Huron — from these Barbarian Enemies. They have killed this year in our Fields several Frenchmen, who are less to be pitied than those whom they have carried into captivity; among the latter there are, in particular, two poor girls, one of whom was carried away by them from the Island of Orleans, while the other, twelve years old, [143] was taken at Three Rivers. We do not yet know what cruelties they have inflicted on these last captives, but we judge of them only too well from those with which they tormented two Frenchmen of whom we shall speak in this Chapter.

In the Autumn of the year one thousand six hundred and sixty-three, two Soldiers of the garrison at Three Rivers, while hunting on the Richelieu Islands, fell into an ambuscade that the Agniehronnon Iroquois had laid for them, and were soon taken and bound, as Captives usually are. In the attack, one of them was wounded by a ball, which, after passing through his body, stopped at the surface of the side opposite to that by which it had entered.

elle eſtoit entrée; les Iroquois qui font gloire de mener [144] des priſonniers en vie & pleins dé force, pour ſouſtenir l'effort des tourmens auſquels ils les deſtinent, ſe firent Medecins à l'endroit de ce bleſſé; & par vne cruelle miſericorde, le penſerent & le ſeignerent auec vne induſtrie trop charitable pour luy. Il ſondent la playe tout au trauers du corps, & trouuant le lieu ou la bale s'eſtoit arreſtee; ils y font vne inciſion; & la tirent auec vne adreſſe admirable. Apres cette heureuſe operation, on ne peut croire les peines & les ſoins, qu'ils prennent de ce pauure malade. Les vns nettoient la playe, & y font des infuſions d'eau de racines ou cuites ou machées, qui eſt vn remede tres ſouuerain parmy eux; d'autres la bandent, & s'y prennent ſi delicatement qu'ils ſemblent auoir peur de luy faire le moindre mal du monde; les autres luy preparoient [145] ſes repas auec toutes les charitez qu'on pourroit ſouhaiter dans tous les Hoſpitaux; quelques vns le ſupportoient ſous les eſſailes en marchant; les autres l'encourageoient auec des paroles amiables & pleines de tendreſſe. Courage mon frere luy diſoient-ils, nous voicy bientoſt rendus; ton mal va de mieux en mieux; tu vois bien que nous n'eſpargnons rien pour te rendre la ſanté, prens donc courage, & ne nous fais pas affront a l'entrée de noſtre Bourg. Ils vouloient luy dire que le mal dont-ils le gueriſſoient, n'eſtoit que pour le preparer à de plus grands maux qui l'attendoient à leur arriuée dans le pays. Defait d'abord qu'on les aſperceut, tout le monde vient au deuant d'eux, auec des verges, & des baſtons à la main; & s'eſtant tous diſpoſez en haye des deux coſtez [146] du chemin, on fit paſſer par le milieu nos deux François

The Iroquois — who take pride in leading home [144] prisoners alive and full of strength, to endure the strain of torture to which they destine them — turned Physicians in the case of this wounded man, and, with cruel compassion, dressed his wound and bled him with an assiduity only too charitable to him. They probed the wound full through his body, and finding the place where the ball had stopped, made an incision there and removed it, with admirable skill. After this successful operation, it is incredible what pains and care they took of this poor patient. Some would cleanse the wound and infuse into it the juice of roots, either boiled or chewed, which is a sovereign remedy with them; others would bandage it, and acquit themselves with such delicacy in handling it that they seemed to fear giving him the least pain in the world. Others would prepare his [145] meals for him, with all the kindness one could wish for in any Hospital; some would support him under the armpits when he walked; while others would encourage him with kind words, full of tenderness. "Courage, my brother!" they would say to him; "we shall soon be there. Thy wound is getting better and better. Thou seest well that we are sparing no pains to restore thy health; so take courage, and do not put an affront upon us at the entrance to our Village." Their real meaning was, that the ill of which they were curing him was only to prepare him for greater ills, which awaited him upon their arrival in their own country. In fact, as soon as they were perceived, every one came out to meet them with rods and staves in hand; and when they had all arrayed themselves in rows on both sides [146] of the road, they made our two Frenchmen pass through

tous nuds; ſur qui l'on déchargea tant de baſtonnades à meſure qu'ils auançoient, chacun voulant donner ſon coup; qu'ils tomberent paſmez à l'entrée du Bourg. Voila à quoy aboutiſſoient tous les ſoins qu'ils prenoient en chemin de ce pauure malade, de peur que s'il fuſt mort, il euſt priué tout ce peuple Barbare du contentement qu'il prend dans ces cruelles executions.

Pendant que nos deux François eſtoient en ce pitoyable eſtat, voicy vn Huron qui s'approche d'eux pour les conſoler; c'eſtoit vn de nos bons Chreſtiens de Kebec, qui fut pris par les meſmes Iroquois les années dernieres; & ayant eſté traité auec les meſmes rigueurs, ſçavoit bien qu'elle conſolation il leur falloit donner. Courage mes freres, [147] leur dit-il, priez bien Dieu en ce peu de temps qui vous reſte de vie; demain vous irez au Ciel, car on a pris la reſolution de vous brûler à la pointe du iour; vous ferez bien-toſt quittes des maux qu'on vous fera ſouffrir, mais la recompenſe que vous en donnera le maiſtre de nos vies, ne finira iamais; ſouuenez vous de moy quand vous ſerez au Ciel. On ne peut croire combien cette petite exhortation les anima, ny quelle ioye ils eurent dans l'ame, de voir au milieu d'vne ſi effroyable Barbarie, vn ſi bon Chreſtien, dont toutes les paroles leur ſembloient eſtre comme des traits embraſez, qui bruſloient leurs cœurs, auec bien plus d'ardeur, que n'en auoient les feux qu'on preparoit à leurs corps.

La pointe du iour eſtant venuë ils ſe diſpoſoient à ce cruel ſupplice [148] & s'eſtonnerent qu'on retardaſt le commencement de l'execution: Ils ne ſçauoient pas que Dieu trauailloit pour eux, & qu'en meſme temps

their midst entirely naked, discharging on them as they advanced such a shower of blows, each one striving to hit them, that they fell fainting at the entrance to the Village. Such was the purpose of all the care that they had taken of this poor sick man on the way; they had feared that he would die and thus deprive all this Barbarian tribe of the pleasure which they take in these cruel executions.

While our two Frenchmen were in this pitiful condition, lo! a Huron approached them to console them. He was one of our good Christians of Kebec, who was captured by the same Iroquois a few years ago; and having been treated with the same severity, he knew well what consolation they needed. "Courage, my brothers!" [147] he said to them; "pray to God earnestly, in this little time which you have still to live. To-morrow you will go to Heaven, for they have adopted the resolution to burn you at daybreak. You will soon be rid of the woes which you will be made to suffer; but the reward that the master of our lives will give you in return will never end. Remember me when you are in Heaven." It is incredible how much this little exhortation cheered them, and what joy they felt in their hearts at seeing in the midst of such a frightful state of Barbarism so good a Christian. All his words seemed to them to be fiery arrows, burning their hearts with much greater heat than that of the fires which were being prepared for their bodies.

Day breaking, the captives made themselves ready for that cruel torture, [148] and were surprised at the delay in beginning the execution. They did not know that God was working for them; and that, at the very time when they were about to offer them-

qu'ils s'offroient à luy en holocauſte, il les en deſliuroit. C'eſtoit par le moyen d'vn Ambaſſadeur nouuellement venu d'Onnontaé, qui demande aux Anciens que les deux Captifs luy ſoient deliurez, pour aider à l'accommodement qu'on proiettoit de faire auec les François. Voila donc nos deux victimes qu'on appelle: ils tremblent à chaque mot qu'on leur dit; on les deſlie, ils croyent que c'eſt pour les faire monter ſur l'échafaut; on leur prononce Sentence, non de mort, mais de vie; & on les met entre les mains d'vn Onnontaeronnon, qui prend le ſoin de les mener en ſeureté à Onnontaé, pour là ioindre les autres François [149] Captifs, & eſtre tout preſts à s'embarquer, quand on les voudra remener à Montreal. Toutes ces choſes leur paroiſſent ſi ſurprenantes qu'ils ont peine à les croire, neantmoins ſe voyant veritablement déliurez, ils remercient le Ciel d'vne faueur ſi ſignalée. Ils n'eſtoient pas pourtant encor en aſſurance; car vn certain Iroquois, ayant deſia deuoré des yeux cette proye, & faſché de ce qu'elle luy auoit eſté enleuée, prend reſolution d'aſſouuir ſon enuie, par la mort d'vn des deux Captifs; il le pourſuit la hache à la main; perſonne ne s'oppoſe à cét inſolent, ny Anciens, ny Capitaines; il n'y eut qu'vne bonne Huronne Chreſtienne, qui toute captiue qu'elle eſtoit, & par conſequent ſuiette à auoir la teſte caſſée, ſi elle euſt eſté deſcouuerte, ne laiſſa pas de retirer en ſa Cabane ce [150] pauure François, le cacha ſous des écorces trois iours durant, iuſques à ce qu'on euſt donné moyen aux François de s'éuader auec leur guide, à l'inſceu de ce furieux.

selves to him as a sacrifice, he was procuring their deliverance. It was through an Ambassador recently arrived from Onnontaé, who asked of the Elders that the two Captives be delivered up to him, to help to bring about a projected compromise with the French. Behold, then, our two victims summoned. They tremble at every word that is said to them; they are unbound, and they think that it is in order to make them mount the scaffold. Sentence is pronounced on them, not of death, but of life; and they are put in charge of an Onnontaeronnon, who undertakes to conduct them in safety to Onnontaé, there to join the other French [149] Captives and be ready to embark when it is desired to take them back to Montreal. All these things appeared to them so surprising that they could scarcely believe them; nevertheless, seeing themselves really delivered, they thanked Heaven for so signal a favor. They were not yet, however, in safety; for a certain Iroquois, who had already devoured this prey with his eyes, and who was vexed that it had been taken from him, resolved to satisfy his desire with the death of one of the two Captives. He pursued him with hatchet in hand, no one, either Elder or Captain, opposing the insolent man. There was only a good Huron Christian woman, who — captive although she was, and consequently liable to have her head broken, in the event of discovery — did not hesitate to take this [150] poor Frenchman into her Cabin, where she concealed him under some bark for three days, until means was afforded the Frenchmen to escape with their guide without being noticed by this furious man.

Behold them, therefore, on the road, full of joy, although severely bruised with blows, and all covered

Les voila donc en chemin, bien ioyeux, quoy que tout moulus de coups, & tous chargez de playes; ils marchent paiſiblement dans ces grandes foreſts, & commencent à reſpirer; que voicy vn autre accident qui les iette dans des nouueaux dangers, & dans de plus grandes craintes que iamais. Leur guide ſe voyant ſeul, au milieu du bois auec deux François, ſe laiſſe prendre à vne terreur panique. Il ſe perſuade qu'il n'eſt pas en aſſurance auec eux, & qu'ils pourroient bien attenter ſur ſa vie. Sur cette imaginaire apprehenſion, vne nuit que les François dormoient, il ſe leue, & comme s'il euſt eſté luy [151] meſme le captif de ſes Captifs, il s'enfuit d'eux, & les laiſſe bien étonnez; quand à leur reueil, ils ſe t[r]ouuerent ſeuls: Car de quel coſté tourneront-ils, ne ſçachant pas meſme en quel endroit ils ſont? quelle route prendront-ils, dans vn bois, où il n'y en a point. S'ils ſuiuent les piſtes de leur fugitif, ils arriueront à Onneyout, qui eſt la plus cruelle des nations Iroquoiſes, & la plus enragée contre les François. Comment paſſeront-ils les nuits ſans feu, n'ayans pas dequoy en faire; & neantmoins c'eſtoit dans le mois de Nouembre, ſaiſon tres-froide pour des hommes presque tout nuds, comme ils eſtoient. Mais dequoy viuront ils, n'ayant pas d'armes pour tuer les beſtes qu'on rencontre? dans ces extremitez, leur recours ordinaire eſt à la ſainte Vierge, qui a touſiours [152] paru la protectrice tres particuliere des pauures Captifs François; ils la coniurent d'acheuer en leur perſonne ce qu'elle a ſi bien commencé. Apres leur priere, ils apperceurent que leur guide en fuyant auoit oublié vn petit ſachet de farine de bled d'Inde. Ils en detremperent vn peu auec de l'eau le

with sores. They walk on peacefully in those great forests and begin to breathe again. But lo! another accident, which throws them into new dangers, and into greater alarms than ever. Their guide, seeing himself alone in the middle of the woods with two Frenchmen, is seized with a panic of terror — persuading himself that he is not safe with them, and that they could very well make an attempt against his life. This imaginary fear taking hold of him, one night when the Frenchmen were sleeping, he rose, and, as if he had been himself [151] the captive of his Captives, fled from them, leaving them greatly surprised when, awaking, they found themselves alone. In what direction were they to turn, not knowing even in what place they were? What path were they to take, in a forest where there was none? If they followed the tracks of their fugitive, they would arrive at Onneyout, the most cruel of the Iroquois nations, and the most furious against the French. How were they to pass the nights without fire, not having wherewith to start it? And yet it was in the month of November, a very cold season for men almost naked, as they were. But on what were they to live, having no weapons to kill the animals they would find on their way? In these extremities their recourse was, as it usually is, to the blessed Virgin, who has always [152] appeared to be the very special protectress of the poor French Captives. They conjured her to complete in their persons what she had so well begun. After their prayer, they perceived that their guide had forgotten in his flight a little bag of Indian cornmeal. They mixed some with water, morning and evening, and that was all they had to sustain them. After walk-

ſoir & le matin, & n'auoient que cela pour ſe ſuſtenter. Apres auoir marché trois iours, auec des peines incroyables, ils ſe virent aux portes du village d'Onneyout; mais quoy, auroient-ils le courage de ſe liurer eux-meſmes entre les mains des plus cruels bourreaux des Francois? Ils s'addreſſent encore à la ſainte Vierge, laquelle les inſpira de ſe ietter comme à la deſrobée, dans vne Cabane delaiſſée, qui ſe trouuoit toute ſeule hors du village; afin de s'y tenir cachez, & de s'y reſoudre auec [153] plus de loiſir à ce qu'ils auoient à faire. Ils y entrent donc, & ſont bien ſurpris d'y trouuer vne femme, qui au lieu de s'écrier à la veuë de ces fugitifs, & de les aller declarer, les inuite d'entrer, leur fait vn bon viſage, & meſme leur parle bon François. Nos deux pelerins ne doutoient point, que ce ne fuſt vn Ange tutelaire qui leur fuſt enuoyé par leur ſainte liberatrice, entendant parler leur langue par vne femme Sauuage, & receuant d'elle des charitez qui meriteroient de l'admiration parmy les plus feruents Chreſtiens; car elle ſe mit à les careſſer, leur preparant du feu, leur preſentant à manger, nettoyant le pus de leurs playes, ſans auoir de l'horreur de la puanteur, qui ſortoit de ces vlceres mal penſez: elle alloit meſme chercher des racines medecinales, & en fit des [154] appareils, qu'elle leur appliquoit a tous les endroits du corps, ou la pourriture paroiſſoit la plus dangereuſe; nettoyoit les autres auec vne charité nonpareille, n'obmettant rien de tout ce que pourroit faire vn ſçauant & charitable Chirurgien.

Elle faiſoit de vray l'office d'vn ange, & ils l'auroient cru, ſi elle ne ſe fuſt découuerte à eux. Ie ſuis leur dit elle, la pauure Marguerite Haouenhon-

ing three days, with incredible sufferings, they saw themselves at the gates of the village of Onneyout. But what now? Had they the courage to give themselves up, of their own accord, into the hands of the most cruel executioners of the French? They had recourse again to the blessed Virgin, who impelled them to throw themselves, by stealth, into an abandoned Cabin, which happened to be situated all by itself outside the village, in order to hold themselves in hiding there, and decide, [153] more at leisure, what they were to do. They entered it accordingly, and were much surprised to find a woman inside, who — instead of crying out at the sight of these fugitives, and going to announce their arrival — invited them to enter, gave them kind looks, and even addressed them in good French. Our two pilgrims did not doubt that she was a guardian Angel sent them by their holy deliverer, hearing as they did their own language spoken by a Savage woman, and receiving from her acts of charity which would deserve admiration among the most fervent Christians. For she set about entertaining them kindly, preparing a fire for them, giving them something to eat, and wiping the matter from their sores, without showing any disgust at the stench which arose from those ill-dressed ulcers. She even went to fetch some medicinal roots, and made of them a [154] dressing, which she applied to all the places on their bodies where the gangrene seemed most dangerous, and cleansed the others,—all this with extreme charity, omitting nothing of all that a wise and kind Surgeon could do.

She played, in truth, the part of an angel; and they would have believed her such, if she had not

tona bien connuë des robes noires, de qui i'ay receu le Bapteſme, & des ſaintes filles les meres Vrſulines de Quebec, chez leſquelles i'ay eſté eſleuée, & en ay receu de ſi bonnes inſtructions, que nonobſtant ma malheureuſe captiuité, ie penſe que ie ne quitteray iamais la foy, qu'elles m'ont inſpirée auec le lait & auec l'éducation de pluſieurs années. C'eſt bien la [155] raiſon que ie vous rende vne partie de tant de charitez, dont-elles m'ont comblée, comme i'eſtois auec elles. Elles m'ont apris à parler François; n'eſt-il pas raiſonnable que ie vous conſole maintenant vous parlant de cette meſme langue; & que i'aye pour vous de la bonté, comme elles en ont vſé en mon endroit? Ce peu que ie fais pour vous n'eſt rien, en comparaiſon de ce qu'elles ont fait pour moy: ainſi cette bonne Chreſtienne entretenoit doucement ſes hôtes de tous les ſeruices que ces bonnes Religieuſes luy auoient rendus, parcourant les plus petites choſes, & leur adiouſtant, les voyant ſi vlcerez, qu'elle s'employoit de grand cœur à les penſer à l'exemple des autres ſaintes filles, qu'elles auoit veuës ſeruir aux malades auec tant de charité. Elle entendoit par là les [156] Religieuſes Hoſpitalieres.

Pendant tous ces bons discours, par lesquels elle taſchoit de les réiouyr du mieux qu'elle pouuoit, les nouuelles ſe portẽt dans Onneiout, que deux François ſont entrez dans la Cabane de dehors, qu'on les a veus ſur le ſoir aller de ce coſté là: Les Anciens s'aſſemblent pour deliberer de cette affaire, on parle de leur venir au plutoſt caſſer la teſte, & les faire entrer comme priſonniers dans le Village; c'eſt à dire auec la greſle des baſtonnades, leur arracher les

made herself known to them. "I am," said she, "poor Marguerite Haouenhontona, well known to the black gowns, from whom I received Baptism, and to the holy maidens, the Ursuline mothers of Quebec. I was brought up at their house; and I received from them such good teachings that, notwithstanding my unfortunate captivity, I think I never shall abandon the faith which they instilled into my heart with the nourishment and the education of several years. That is the real [155] reason why I pay back to you a part of the many charities with which they overwhelmed me when I was with them. They taught me to speak French, and is it not just that I should comfort you now, speaking to you in that same language; and that I should feel kindness for you, just as they showed kindness to me? This little that I do for you is nothing in comparison with what they did for me." In this way that good Christian woman pleasantly entertained her guests with an account of all the services that those good Nuns had rendered her, enumerating the smallest details. She told them, moreover, seeing them so covered with ulcers, that it was with all her heart that she applied herself to dressing them, after the example of those other holy maidens whom she had seen serving the sick with such charity; she was alluding to the [156] Hospital Nuns.

During all this pleasant talk, by which she tried to cheer them up to the best of her ability, the news was carried into Onneiout that two Frenchmen had gone into the Cabin outside the village; that they had been seen going in that direction toward evening. The Elders assembled to deliberate upon this matter; and it was proposed to go immediately and knock these men on the head, and make them enter

ongles, leur couper les doigts, & les bruſler comme les autres Captifs. Eux cependant iouyſſoient paiſiblement des doux entretiens de leur hoſteſſe, & faiſoient auec elle des deuotes prieres, pour ſe diſpoſer à prendre vn peu de repos, pendant la nuit, apres tant de fatigues & de ſouffrances: [157] mais voila qu'vn grand bruit ſe fait entendre à la porte de la Cabane. C'eſtoient ceux qui eſtoient enuoyez de la part des Anciens, pour ſe ſaiſir de leur perſonnes. Quel renuerſement de fortune! ô que ces ioyes & ces douceurs furent courtes! à peine leurs playes eſtoient-elles bandées, qu'il fallut ſe preparer a en receuoir de nouuelles. Mais la protection de la ſainte Vierge ſur ces miſerables auoit trop bien commencé pour ne pas pourſuiure iuſques au bout. En effet, contre toutes les loix & toutes les couſtumes de ces Barbares, le Conſeil des Anciens auoit ordonné, qu'on ne leur feroit aucun mal, & qu'ils ſeroient menez en toute ſeureté, au lieu où ils vouloient aller. La choſe fut faite comme ils l'auoient concluë. On les fait entrer paiſiblement dans le Bourg [158] où iamais on n'auoit veu entrer des Francois Captifs, qu'auec des huées horribles, & des coups de baſton innombrables; & parce qu'ils étoient ſi épuiſez qu'ils n'auoient pas aſſez de force pour pourſuiure leur chemin; Dieu ſuſcita vne Matrone Iroquoiſe, qui demanda qu'ils fuſſent logez chez elle, & qui prit en ſuite le ſoin de les couurir, les penſer, & les nourrir abondamment pendant cinq iours; au bout deſquels, apres bien des careſſes, elle leur fournit des prouiſions neceſſaires pour le reſte du voyage, & fut par ciuilité les conduire bien loing hors du Bourg.

Ils poursuiuirent donc leur chemin, & ſe rendirent

the Village as prisoners — that is to say, under a hail-storm of blows; to tear out their nails, cut off their fingers, and burn them, like the other Captives. Meanwhile, the men themselves were peacefully enjoying the pleasant conversation of their hostess, and were offering up devout prayers with her, before taking a little rest during the night, after so many fatigues and sufferings. [157] But hark! a loud noise was heard at the door of the Cabin, made by those who were sent by the Elders to seize the Frenchmen. What a reverse of fortune! Oh, how short were those moments of cheer and comfort! Scarcely had their wounds been bandaged when they had to prepare to receive new ones. But the protection of the blessed Virgin toward these unfortunate men had begun too well not to continue to the end. In fact, contrary to all the laws and customs of those Barbarians, the Council of the Elders had decreed that no injury should be done them, and that they should be conducted in perfect safety to the place whither they desired to go. It was done as they had determined. They were given a peaceful entry into the Village, [158] where French Captives had never been seen to enter except amid horrible yells and countless blows with cudgels. And as they were so exhausted that they had not strength enough to pursue their journey, God inspired an Iroquois Matron to ask that they might be lodged in her hut; and she thereupon took care to clothe them, dress their wounds, and feed them well for five days. At the end of this time, after many kindnesses, she furnished them with the provisions necessary for the rest of the journey and courteously conducted them a long distance outside the Village.

enfin à Onnontaé où ils trouuerent pluſieurs François, tirez comme eux des mains des autres Iroquois, par ce Garakontié, qui paſſe pour le pere & le [159] protecteur des Francois Captifs, de qui nous auons parlé au Chapitre precedent; & qui fera vne bonne partie du ſuiuant, où nous aprendrons le reſte des auantures de nos deux François.

They went on their way, accordingly, and at last reached Onnontaé, where they found several Frenchmen, rescued like themselves from the hands of the other Iroquois by that Garakontié, who is styled the father and [159] protector of Captive Frenchmen, about whom we spoke in the preceding Chapter; he will furnish material for a good part of the following one, in which we shall relate the remaining adventures of our two Frenchmen.

CHAPITRE VIII.

CELEBRE AMBASSADE DES IROQUOIS.

DEPUIS que la guerre eſt allumée entre nous & les Iroquois, nous n'auons point encor veu de leur part de plus ſolomnelle Ambaſſade, que celle qu'ils auoient preparée le Printemps dernier: ſoit pour le nombre & la qualité des deputez, ſoit pour la beauté & la multitude des preſens.

L'on recherche les cauſes d'vne choſe ſi extraordinaire, & il n'eſt [160] pas bien-aiſé d'en toucher la veritable. Ils publient qu'ils veulent reünir toute la terre; & ietter la hache ſi auant dans le fond des abyſmes, qu'elle ne paroiſſe plus deſormais: qu'ils veulent attacher au Ciel vn Soleil tout nouueau, qu[i] ne ſoit plus iamais obſcurcy d'aucun nuage; qu'ils veulent applanir toutes les montagnes, & oſter tous les ſauts des riuieres; en vn mot qu'ils veulent la paix: & pour marque de la ſincerité de leurs intentions, qu'ils viennent femmes & enfans, & vieillards, ſe liurer entre les mains des François; non pas tant pour oſtage de leur fidelité, que pour commencer à ne faire plus qu'vne Terre, & vne Nation d'eux auec nous.

Toutes ces paroles ſont ſpecieuſes, mais il y a plus de cinq ans, que nous ſçauons par noſtre propre [161] experience; que l'Iroquois eſt d'vn eſprit ruſé, adroit, diſſimulé & ſuperbe, qui n'en viendra iamais à cette baſſeſſe de nous rechercher les premiers de

CHAPTER VIII.

NOTABLE EMBASSY OF THE IROQUOIS.

SINCE war broke out between the Iroquois and ourselves, we have not yet seen on their part a more solemn Embassy — whether in point of the number and rank of the ambassadors, or the beauty and number of the presents — than that which they despatched last Spring.

Upon investigating the causes of such an extraordinary event, it is not [160] easy to hit on the true one. They proclaim that they wish to unite all the nations of the earth and to hurl the hatchet so far into the depths of the earth that it shall never again be seen in the future; that they wish to place an entirely new Sun in the Heavens, which shall never again be obscured by a single cloud; that they wish to level all the mountains, and remove all the falls from the rivers — in a word, that they wish peace. Moreover, as an evidence of the sincerity of their intentions, they declare that they are coming — women, and children, and old men — to deliver themselves into the hands of the French, — not so much in the way of hostages for their good faith as to begin to make only one Earth and one Nation of themselves and us.

All these words are specious, but for more than five years we have known from our own [161] experience that the Iroquois is of a crafty disposition, adroit, dissembling, and haughty; and that he will

paix, qu'il n'ayt vn grand deſſein en teſte, ou qu'il n'y ſoit pouſſé pour quelque raiſon bien preſſante.

Les vns eſtiment que les Agniehronnons, qui eſt la nation la plus proche de nous, la plus arrogante & la plus cruelle, nous demandent la paix parce qu'ils ne ſont plus en eſtat de faire la guerre, eſtant reduits à vn tres petit nombre, par la famine, par les maladies, & par les pertes qu'ils ont faites depuis deux ou trois ans, de tous les coſtez où ils ont porté leurs armes. Tout recemment ils ont ſouffert vne ſeignée qui les a bien épuiſez: car nous aprenons qu'vne armée de ſix cens Iroquois, dont la pluſpart [162] eſtoient Agniehronnons, eſtant allée pour enleuer vne Bourgade de certains Sauuages, qui s'appellent Mahingans, ou les Loups; Ceux-cy voyant que cette armée, qui alloit fondre ſur eux, mettroit tout à feu & à ſang, s'ils la laiſſoient approcher de leur Bourgade, ſe reſolurent d'aller au deuant d'elle, pour la prendre à l'impourueu. Ils ſortent donc au nombre de cent ſeulement, & apres deux lieuës de chemin, ayant ioint l Ennemy, luy liurerent vn combat, qui dura fort longtemps, auec grande perte de part & d'autre; neantmoins le nombre l'emportant, les Mahingans furent contraints de ſe retirer dans leur Bourgade, laiſſant le Champ de bataille aux Iroquois, qui ſe trouuans ſi mal traitez à ce premier abord, ne ſongeoient plus qu'a la retraite, mais quand ils virent [163] vn ſi grand nombre de leurs hommes eſtendus ſur la place, ils ſe reſolurent de ſe venger de cette perte, quand-ils y deuroient tous perir: & afin de ne pas donner temps aux Mahingans de ſe reconnoiſtre & de ſe rallier, ils partent dés le ſoir meſme, & à la pointe du iour donnent l'attaque au Bourg auec grande furie,

never descend so low as to be the first to ask peace from us, unless he has a great scheme in his head, or is driven to it for some very pressing reason.

Some think that the Agniehronnons — the nation nearest to us and the most arrogant and cruel — ask us for peace because they are no longer in a condition to make war, being reduced to a very small number by famine, disease, and the losses that they have suffered in the last two or three years, on all sides whither they have directed their arms. Quite recently they suffered a bleeding which greatly weakened them. We learn that an army of six hundred Iroquois, the greater part of whom [162] were Agniehronnons, went out to sack a Village composed of certain Savages called Mahingans or the Wolves. The latter saw that the army which was about to pounce upon them would put the whole place to fire and sword, if it were allowed to approach the Village; and so they resolved to advance against it and take it unawares. They accordingly went out, to the number of a hundred only, and after going two leagues, encountered the Enemy and gave battle. The fight lasted a very long time with great loss on both sides. Nevertheless, superior numbers prevailing, the Mahingans were forced to retire into their Village, leaving the Field of battle to the Iroquois, who found themselves so hardly used in this first engagement that they thought only of retreat. But when they saw [163] such a large number of their men fallen on the spot, they resolved to revenge themselves for this loss, although they should all perish in the attempt. In order not to give the Mahingans time to recover and rally, they set out on that very evening, and at daybreak made the attack

& des cris horribles, comme s'ils euſſent eſté deſia maiſtres de la place. La chaleur du combat fut grande de part & d'autre, pendant lequel les Iroquois y perdoient bien du monde, parce qu'ils alloient à l'aſſaut à deſcouuert, ce qui les obligea enfin à ſe retirer, laiſſant beaucoup de morts à l'entour de la Bourgade Ennemie. Cet échec, auec quelques autres arriuez en meſme temps, les a beaucoup humiliez & reduit bien bas, & l'on croit que c'eſt là ce qui [164] les a obligez à nous venir demander la paix. D'autres eſtiment que les Sonnontouaehronnons, qui eſt la nation la plus éloignée de nous, la plus bonace, & la plus nombreuſe, nous recherchoit de paix, pour pouuoir ſouſtenir la guerre des Andaſtogueronons, Sauuages de la nouuelle Suede, belliqueux & plus capables qu'aucuns autres d'exterminer l'Iroquois. Pour ſe garantir d'vn Ennemy ſi redoutable, les Sonnontouaehronnons demandent que les François s'aillent habituer chez eux, en bon nombre, pour enuironner leurs Bourgs de paliſſades flanquées, leur fournir des munitions de guerre, qu'ils n'oſent preſque plus aller chercher chez les Holandois, à cauſe des Mahingans qui en rendent les chemins tres-dangereux. Enfin ils prient qu'on leur enuoye des robes [165] noires, pour cultiuer vn Bourg entier d'anciens Chreſtiens Hurons, & conuertir les autres. Le Pere Simon le Moyne s'eſtoit deſia rendu à Montreal à ce deſſein, rauy d'eſtre deſtiné de porter pour la ſixieſme fois ſa teſte aux Iroquois, & il y ſeroit à preſent, ſi l'Ambaſſade euſt reuſſi.

Pour les Onnontaehronnons, quelques vns eſtiment qu'ils veulent la paix, d'autres croyent qu'ils en ſont fort eſloignez; & l'on peut dire que les vns & les

on the Village with great fury and frightful yells, as if they had already made themselves masters of the place. The heat of the combat was great on both sides, and the Iroquois lost many men, because they made the assault without taking the precaution to cover themselves, which obliged them at last to retreat, leaving many dead around the Enemy's Village. This check, with some others that occurred at the same time, humbled them greatly, and brought them very low; and that is thought to have been the reason which [164] forced them to come to us and ask for peace. Others think that the Sonnontouaehronnons — the nation farthest distant from us, simplest in nature, and most numerous — asked us for peace in order to be able to make head against the Andastogueronons; these are Savages of new Sweden, very warlike, and better able than any others to exterminate the Iroquois. In order to secure themselves against so redoubtable an Enemy, the Sonnontouaehronnons ask the French to come in large numbers and settle among them. They ask this, hoping that the French will surround their Villages with flanked palisades, and furnish them with the munitions of war, — which they hardly dare any longer to go and obtain of the Dutch, as the Mahingans render the roads very dangerous. Finally, they beg that some black gowns be sent them, [165] to take control of an entire Village of old Huron Christians, and to convert the others. Father Simon le Moyne had already gone to Montreal with this design; he was delighted at being destined to expose his life for the sixth time to the Iroquois; and would be there now, if the Embassy had succeeded.

As for the Onnontaehronnons, some think that they

autres ont raiſon; parce que Garakontié, ce fameux liberateur des Captifs François, a trop fait, pour ne pas vouloir la paix; d'ailleurs il y a d'autres familles qui ſont trop enuieuſes, & luy ſont trop oppoſées, pour ſouffrir qu'il ait la gloire d'auoir fait la paix generale auec les François; rien de cela ne paroiſt neantmoins; [166] mais comme les Iroquois ſont deliez plus qu'on ne s'imagine, & les vns & les autres peuuent cacher des fourbes ſous cette belle apparence, & plus les preſens qu'ils veulent faire ſont conſiderables, plus on doit s'en deffier.

Mais ſans nous arreſter dauantage à examiner les deſſeins de cette Ambaſſade, voyons en le ſuccez. Les Onnontaehronnons, qui en ſont les premiers moteurs, ne voulant pas expoſer temerairement les plus notables de tout leur pays, pour s'en aſſurer comme il faut, enuoyerent dés le mois d'Aouſt a Montreal, comme des auant-coureurs pour ſonder le gué, & ſçauoir ſi les deputez y ſeroient bien receus; ils parurent donc au deſſus de nos habitations, auec vn pauillon blanc en leur Canot, afin qu'on ne les priſt pas pour Ennemis: ſous [167] cét auſpice ils debarquent à Montreal, & font quelques preſens pour declarer que toutes les nations Iroquoiſes, excepté celle d'Oneiouté, demandoient la paix; que les Agnehronnons meſme eſtoient dans ce deſſein, confirmant le tout par vne lettre eſcrite à Monſieur de Meſy noſtre Gouuerneur, par vn des notables de la nouuelle Hollande, qui en rendoit bon témoignage. On eſcouta cette propoſition auec ioye, mais toutefois auec deffiance, puiſque lors meſme qu'ils nous parloient de paix, ils nous faiſoient la guerre dans nos Champs, ou ſe commettoient des meutres ſur nos Laboureurs.

desire peace, others believe that they are far from it; and both may be said to be right. For Garakontié, that famous liberator of the French Captives, has done too much not to wish for peace; on the other hand, there are other families who are too envious and too much opposed to him to suffer him to have the glory of concluding a general peace with the French. Nothing of that sort, however, is apparent; [166] but as the Iroquois are more crafty than is imagined, both the one side and the other may conceal some knavish trick under that fair appearance; and the richer the presents are that they wish to make, the more are they to be mistrusted.

But, without pausing longer to examine the designs of this Embassy, let us see how it succeeded. The Onnontaehronnons, its prime movers, did not wish to expose rashly the most prominent men of their entire country; and so, in order to assure themselves fully in the matter, they sent to Montreal, as early as the month of August, advance couriers, as it were, to sound the way, and find out whether the envoys would be well received there. They appeared, accordingly, above our settlement with a white flag in their Canoe, in order not to be taken for Enemies. Under [167] such protection they landed at Montreal, and made some presents as a declaration that all the Iroquois nations, except that of Onneiouté, asked for peace, and that even the Agnehronnons were thus inclined,—confirming the whole with a letter written to Monsieur de Mesy, our Governor, by one of the prominent men of new Holland, who gave his guarantee of their good faith. This proposition was listened to with joy, but nevertheless with distrust, since at the very moment when they were talking to

Neantmoins pour ne les pas rebuter tout à fait, on les renuoya de Montreal auec des bonnes paroles, & ils partirent auec reſolution d'aller haſter le départ des Ambaſſadeurs.

[168] De fait peu de temps apres, le Capitaine Garakontié, qui eſtoit comme l'ame de cette entrepriſe, ſe ioignit luy meſme & ceux de ſa nation, auec les Sonnontouaehronnons; & fait pour cela vn prodigieux amas de pourcelaine, qui eſt l'or du pays, afin de nous faire les plus beaux preſents, qui nous ayent iamais eſté faits: il y auoit entr'autres cent colliers, dont quelques-vns auoient plus d'vn pied de largeur. Ils s'embarquent au nombre de trente, chargez de ces richeſſes; & pour eſtre encore mieux venus, ils menerent auec eux, les deux François dont i'ay parlé au Chapitre precedent; pour commencer leurs preſents, par la liberté qu'ils leurs donneroient.

Mais il ſemble que leur malheur les accompagnoit par tout où ils ſe trouuoient. Car apres quelques [169] iournées de chemin, nos Algonkins qui eſtoient en guerre de ce coſté-là, ayant aperceu les traces de ces Ambaſſadeurs, leur dreſſerent vne embuſcade, au deſſous du grand ſaut, & les ayant attaquez à l'impourueu, les mirent tous en deſordre; les vns ſont tuez ſur la place, les autres ſont faits priſonniers, & les autres prennent la fuyte. Pour les deux Francoiſes, ils eſſuyerent la premiere deſcharge, & eurent bien de la peine à ſe faire reconnoiſtre pour Francois aux Algonkins; leſquels dans la chaleur du combat, ayant quitté le fuſil, pour prendre la hache en main, frappoient à droit & à gauche, ſans conſiderer ſur qui les coups tomboient. Ils furent enfin reconnus, &

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us of peace, they were making war on us in our Fields, where murders were being committed upon our Husbandmen. Yet, in order not to rebuff them entirely, they were sent back from Montreal with friendly words; and they departed with a resolution to go and hasten the departure of the Ambassadors.

[168] In fact, a short time afterward, Captain Garakontié — who was the soul, as it were, of this enterprise — joined the Sonnontouaehronnons, together with those of his nation; and to this end he made a prodigious collection of porcelain, which is the gold of the country, in order to make us the most beautiful presents that had ever been given us. There were, among other gifts, a hundred collars, some of which were more than a foot in width. They embarked to the number of thirty, laden with these riches; and, in order to be still more welcome, they took with them the two Frenchmen of whom I spoke in the preceding Chapter, to begin their presents by giving these men their liberty.

But their ill luck seems to have accompanied them wherever they went. After they had made some [169] days' journey, our Algonkins, who were waging war in that part of the country, perceiving traces of these Ambassadors, laid an ambuscade for them below the great sault, and, attacking them unexpectedly, put them all to rout. Some were killed on the spot, others were made prisoners, and the rest took flight. As for the two Frenchmen, they sustained the first onset, and had great difficulty in making themselves recognized as Frenchmen by the Algonkins,— who, in the heat of the conflict, throwing aside their guns to take their hatchets, were striking right and left without considering on whom the blows

eurent cette douleur de voir que leur liberté couſteroit la vie & la captiuité à leurs liberateurs.

[170] Ainſi le grand deſſein de cette Ambaſſade s'euanoüit en fumée; & au lieu de la paix qu'elle nous apportoit, nous auons ſur les bras vne guerre plus cruelle qu'auparauant, puiſque les Iroquois ceſſeroient d'eſtre Iroquois, s'ils ne faiſoient pas tous leurs efforts pour vanger la mort de ces Ambaſſadeurs. Peut-eſtre diſſimuleront-ils pour quelque temps, s'ils ſe voyent trop affoiblis par leur dernieres pertes; & en ſuite s'ils ne ſont ou deſtruits entierement, ou mis en eſtat de ne plus remuer, toſt ou tard, ils en tireront vengeance ſur les François, comme ils ont fait ſur les Hurons dix ans apres s'eſtre reconciliez auec eux.

Au reſte il eſt bien difficile de iuger, ſi cette deffaite nous eſt ou auantageuſe ou deſauantageuſe. Il y a bien à dire pour & contre. En [171] general nous pouuons aſſurer que le gros des Iroquois ne nous aime point, & qu'il hayſſent à mort nos Algonkins; De ſorte que quand nous voyons qu'ils preſſent ſi extraordinairement pour faire la paix auec nous, nous ne doutons point qu'ils n'ayent peur des armes victorieuses de noſtre triomphant Monarque; & qu'ils ne craignent à ce coup, le deſſein qu'il a pris de les exterminer, en ayant eu connoiſſance, partie par la nouuelle Hollande, partie par quelques François Captifs. De ſorte que ſe voians à deux doits de leur ruyne totale, la famine & les maladies l'ayant commencée; les Andaſtoguehronnons, les Mahingans, les Algonkins, & les autres Sauuages l'ayant bien auancée, & le Francois eſtant pour l'acheuer, s'il l'entreprend; Sentans donc ainſi les approches [172]

fell. They were finally recognized, but had the grief of seeing that their liberty would cost their liberators their lives or their freedom.

[170] Thus the grand project of this Embassy has vanished in smoke, and instead of the peace which it was bringing us, we have on our hands a more cruel war than before; for the Iroquois would cease to be Iroquois if they did not make every effort to avenge the deaths of those Ambassadors. Perhaps they will dissimulate for some time, if they find themselves too much weakened by their late losses; and then — if they are not either entirely exterminated or put into such a condition that they cannot stir again — sooner or later they will take vengeance on the French, as they did on the Hurons, ten years after having become reconciled with them.

Beyond this, it is very difficult to judge whether this defeat is advantageous or disadvantageous to us. There is much to be said on both sides. In [171] general, we can assert that the great body of the Iroquois do not love us, and that they have a deadly hatred for the Algonkins. Consequently, when we see them so remarkably urgent for making peace with us, we do not doubt that they are afraid of the victorious arms of our triumphant Monarch, and that for once they really fear the plan which he has adopted to exterminate them, learning of it, as they have — partly from new Holland, and partly from some French Captives. And so, seeing themselves within two finger-breadths of total destruction,— famine and disease having begun it; the Andastoguehronnons, Mahingans, Algonkins, and other Savages having advanced it; and the French being interested in completing it, if they undertake it,—

de leur malheur, ils font ſemblant de vouloir la paix, ou meſme la neceſſité les oblige à la vouloir. Mais c'eſt pour laiſſer paſſer l'orage, & renouueller la guerre plus rude que iamais, apres qu'ils auront échapé ce coup, & qu'ils ſe ſeront releuez de l'extremité, ou la diuine Prouidence les a reduits. C'eſt ſans doute pour dernier chaſtiment de tant d'oppoſitions qu'ils ont faites à la Foy, & pour donner encore cette gloire à noſtre grand Roy, d'eſtendre le Royaume de Ieſus-Chriſt, en eſlargiſſant le ſien, & porter ſes armes victorieuses iuſques à plus de mille lieuës de tres-belles terres, où nos Miſſionnaires en ſuite porteront le flambeau de la Foy, & y feront des conqueſtes pour le Ciel, qui augmenteront les Benedictions que Dieu verſe ſur celles que noſtre Auguſte Prince [173] va faire iuſqu'aux extremitez du monde.

EXTRAIT D'VNE LETTRE ESCRITE DE QUEBEC, DU 22. SEPTEMBRE.

DEPUIS la Relation envoyée par le Navire qui partit d'icy le 31. d'Aouſt, les Onionenhronnõs ſont venus en Ambaſſade, & ſont arriuez à Quebec le 18 Septembre. Le Chef eſt vn de nos anciens amis, qui eſtoit l'hoſte du Pere René Menard, lors qu'il eſtoit en Miſſion parmy les Iroquois. Ils ont parlé par vingt preſens; dont ſix des plus beaux, eſtoient pour les Eccleſiaſtiques, Monſeigneur l'Eueſque de Petrée, les Peres de noſtre Compagnie qu'ils demandent auec inſtance pour les inſtruire dans la Foy; & pour les Religieuſes Hoſpitalieres, [174] & Vrſulines, dont ils eſperent les charitez, quand ils ſeront malades

feeling, then, in this way the approach [172] of their ruin, they pretend to wish for peace, or rather necessity forces them to wish for it. But they do so to let the storm pass, and to renew the war more vigorously than ever after they shall have evaded this blow, and recovered from the extremity to which divine Providence has reduced them. It is, without doubt, a last punishment for so much opposition which they have offered to the Faith; and it enables our great King to acquire the glory of extending the Kingdom of Jesus Christ by enlarging his own, and of bearing his victorious arms over more than a thousand leagues of very fine territory. Thither our Missionaries will afterward bear the torch of the Faith, and make conquests for Heaven, which will increase the Blessings that God confers upon those conquests which our August Prince [173] is about to make as far as the ends of the world.

EXTRACT FROM A LETTER WRITTEN AT QUEBEC ON THE 22ND OF SEPTEMBER.

SINCE despatching the Relation by the Ship which sailed from here on the 31st of August, the Onionenhronnons have come on an Embassy, reaching Quebec on the 18th of September. Its Chief is one of our old friends; he was Father René Menard's host when the latter was Missionary among the Iroquois. They spoke through twenty presents, of which six of the finest were for the Ecclesiastics,—Monseigneur the Bishop of Petræa, and the Fathers of our Society, for whom they ask with urgency to instruct them in the Faith,—and for the Hospital Nuns [174] and the Ursulines, whose kind offices they hope

icy, & lors qu'ils y ameneront leurs filles pour y receuoir inſtruction.

Dix de ces vingt preſens, eſtoient pour les Algonquins leurs anciens Ennemis, auec leſquels ils témoignent vouloir lier vne amitié qui iamais ne ſe rompra.

Ils parloient pour toutes les Nations Iroquoiſes, à la reſerue d'Onneiout.

Si nous n'auions pas eſté ſouuent trompez par de tels Ambaſſades, qui ont caché des trahiſons funeſtes ſous ces apparences de Paix; nous pourrions y eſtre trompéz: mais nos experiences nous font défier de ces Barbares infideles, lors meſme qu'ils ſe fient plus à nous.

Pour donner plus de iour à ce que l'on deſire ſçauoir touchant les Nations Iroquoiſes; l'on ſçaura qu'il [175] y en a cinq, qui ſont comme cinq diuers Cantons, liez enſemble contre leurs Ennemis communs.

Les Anniehronnons ſont les plus proches de nous, & voiſins de la Nouuelle Hollande, d'où ils tirent des armes à feu, de la poudre & du plomb, & auec leſquels ils font tout leur commerce.

Les Onneiochronnons ſont encore plus eſloignez de deux iournées.

Les Onnontaehronnons ſont encore plus eſloignez.

Les Onionenhronnons ſont encore plus outre d'enuiron trois iournées.

Les Sonnontoüehronnons, qui ſont les plus peuplez, & qui ont diuerſes Bourgades, ſont les plus eſloignez, d'enuiron trois iournées.

Ils ſont tous ſur le long du grand Lac des Iroquois appellé Ontario, [176] à 20. & 30. lieuës dans les terres.

to receive when they shall be sick here, and when they bring their daughters here to receive instruction.

Ten of these twenty presents were for the Algonquins, their old Enemies, with whom they testify their desire to form a friendship which shall never be broken.

They spoke for all the Iroquois Nations except that of Onneiout.

Had we not been often deceived by such Embassies, which have concealed deadly treasons under these appearances of Peace, we might have been deceived in this; but our experiences make us mistrust these faithless Barbarians, even when they trust us implicitly.

To render more lucid the information desired regarding the Iroquois Nations, let it be stated that there [175] are five of them,—forming, as it were, five different Cantons, leagued against their common Enemies.

The Anniehronnons are the nearest to us, and neighbors to New Holland, where they obtain fire-arms, powder, and lead; with the Dutch, too, they carry on all their trading.

The Onneiochronnons are two days' journey farther distant.

The Onnontaehronnons are still farther away.

The Onionenhronnons are about three days' journey beyond the last-named tribe.

The Sonnontouehronnons, who are the most populous and have several Villages, are the farthest distant, by about three days' journey.

They are all situated along the great Lake of the Iroquois called Ontario, [176] from 20 to 30 leagues inland.

Ils ſont fixez dans des Bourgades, & cultiuent la terre, où ils ſement du bled d'Inde, autrement appellé bled de Turquie. Le bled froment y vient tres-bien: mais ils n'en ont pas l'vſage.

Derriere eux plus vers le midy, ils ont des Sauuages Ennemis, qui depuis peu leur font vne rude guerre. La Nation des Loups, les Abnaquinois alliez à la Nouuelle Angleterre, & les Andaſtoehronnons, alliez à la Nouuelle Suede.

Ainſi ſe voyans attaquez de part & d'autre, ils craignent les armes de la France, & ont ſuiet de craindre.

FIN.

They are settled in Villages, and till the soil, raising Indian corn, otherwise called Turkish corn. Wheat grows there very well, but they do not use it.

Behind them, farther southward, they have Savage Enemies who for some time past have been making vigorous war on them,—the Nation of the Wolves, the Abnaquinois, allied with New England, and the Andastoehronnons, allied with New Sweden.

Thus seeing themselves attacked on both sides, they fear the arms of France, and that with reason.

END.

CXVI

JOURNAL DES PP. JÉSUITES

en l'année 1665

SOURCE: We follow the original MS. in the library of Laval University, Quebec.

Journal des Pères Jésuites, en l'année 1665.

IANUIER. 1665.

Noel.
1r. Ir. de l'an.

TANT a Noel cõe au iour de l'an comme les années passées. Monsr. l'Euesque disna chez nvſ & M^r. Mesere; & le soir nvſ Inuitasmes les sieurs Morin & Ioliet nos officiers de Musique a souper.

On alla saluer M^r. le gouu^r. a l'ordinaire quoy qu il fut mal auec nvſ & auec tvſ les Ecclesiastiques, & le soir il enuoya son Maior chez nvſ & chez Monsr. L'Euesque p^r. faire espece de compliment en r'enuoyant le billet de l'assignãon de n^re pension signé de luy, lequel il auoit retenu par deuers soy.

Nvſ receusmes le matin Monsr. l'Euesque dans n^re Chapelle ayant enuoyé boquet p^r. le conduire a 5. h. ¼. & donné ordre qu'on sonnast 5. ou 6. Coups de cloche p^r. sa venue, & qu'on l'amenast par la porte de la Chapelle d'en bas.

Carnaual a l'ordinaire grande Messe Le L. & M.

Sermons du Caresme.

Pendant le Caresme il n'y eut les Iours ouuriers qu'vn sermon icy le Ieudy matin Monseign^r. L'Eu. n'ayant pas voulu qu'on en fit aux maisons religieuses des filles, & l'ayant mis icy.

Journal of the Jesuit Fathers, in the year 1665.

JANUARY, 1665.

Christmas. New-year's Day.

BOTH at Christmas and on new-year's day, everything was done as in past years. Monseigneur the Bishop dined with us, and so did Monsieur Mesere; and in the evening we Invited the sieurs Morin and Joliet, our Musicians, to supper.

We went to pay our respects to Monsieur the governor as usual, although he was on bad terms with us and with all the Ecclesiastics. Afterward, in the evening, he sent his Major to our house, and to Monseigneur the Bishop's, to pay a sort of compliment by sending back the order for payment of our pension, signed by him, which he had kept before him.

In the morning, we received Monseigneur the Bishop in our Chapel,—having sent boquet to conduct him here at 5¼ o'clock, and given orders to ring 5 or 6 Peals on the bell for his coming, and to bring him in by the door of the lower Chapel.

During the carnival, as usual, high Mass on Monday and Tuesday.

Lenten Sermons.

During Lent, on working-Days there was but one sermon here, on Monday mornings. Monseigneur The Bishop would not allow any to be preached in the religious communities

reconciliation du gouv. malade.

Monsr. le gouur. estant tombé grieuemt. malade, on tascha de luy faciliter sa reconciliãon a l'Eglise; ce qui se fit enfin au commẽcemt. de Mars, qu'il se confessa & Communia; & le Iour de st. Ioseph & de pasque on luy dit la messe a sa chambre.

APURIL

Comete

Au Commencemt. de ce moys parut vne 3e. comete, 2. ou 3. Iours deuant pasque.

Tadousac

On eut aussy en mesme temps nouuelles des peres Gabriel Droulletes & Henry nouuelle qui auoient yuerné auec les sauuages vers Tadousac & y auoient desia baptisé enuiron 50. personnes.

Trois riu.

Itẽ des 3. riu. qu'vn françois y restoit arriué de Montreal qui disoit s'estre eschapé des yroquois qui l auoient pris.

Neiges grdes.

Les neiges furent grandes cet yuer de 5. ou 6. pieds dans les bois d'ou vient que la chasse des orignaus y fut excellente.

depart du p. bailloquet.

Le dernier du moys partit le p. bailloquet pr. sa mission de Tadousac & ses appartenãces dans le Canot du saumonier.

& de la barque de Mr. La chesnaye.

La barque de Monsr. de la Chesnaye partit le 23.

MAY.

Mort de Mr. le gouuernr.

Le 5. mourut Mr. de Mesy Gouuernr. & le 7. partirent des 3. riu. 150. guerriers sauuages pr. aller en guerre.

of women, and ordered it to be preached here.

Reconciliation of the governor, who was ill.

Monsieur the governor fell grievously ill; we endeavored to facilitate his reconciliation with the Church. This was finally effected at the beginning of March, when he confessed and received Communion; and on the Feast of st. Joseph, and on easter Sunday, we said mass in his room.

APRIL.

Comet.

At the Beginning of this month, 2 or 3 Days before easter, a 3rd comet appeared.

Tadousac.

At the same time, we had news from fathers Gabriel Droulletes and Henry nouvelle, who had wintered with the savages about Tadousac, and had already baptized among them about 50 persons.

Three rivers.

Item, from 3 rivers, that a frenchman had arrived there from Montreal, saying that he had escaped from the yroquois, who had captured him.

Deep snow.

The snow was deep this year — 5 or 6 feet in the woods; consequently moose-hunting was excellent.

Departure of father bailloquet,

On the last of the month, father bailloquet started for his mission of Tadousac and its dependencies, in the Canoe of the man who has charge of the salmon-fishery.

and of Monsieur La chesnaye's bark.

Monsieur de la Chesnaye's bark left on the 23rd.

MAY.

Death of Monsieur the governor.

On the 5th, Monsieur de Mesy, the Governor, died; and, on the 7th, 150 savage warriors left 3 rivers to go to war.

On apprit en mesme temps plusieurs Massacres faits a Mōtreal.

p. Allȣes depart. Le 14. partit Le p. Allȣes p^r^. sa mission des ȣtaȣats, accompagne de deux de nos Domestiques La Tour & Nicolas.

& du p. Nouuel a la mission de s^t^. Barnabé Le dernier partit le p. Henry nouuel p^r^. sa mission de s^t^. barnabé aux papinachiois, auec les sieurs Amiot & Couture.

IUIN

arriuée de Vaisseaus le p^e^. bechefer. Le P. Thiery Theodoricus beschefer, arriua icy le 19. dans le Vaisseau de Le Gangneur. auec 4. Comp^ies^. du regiment de Carignan. Celuy du sieur petit estoit arriue le 18.

p. bardy. *M^r^. de Tracy.* Et le 30. le p. Claude bardy & le P. fr. duperon auec Monseign^r^. de Tracy & 4^e^. autres Compagnies.

IUILLET

arr. de poulet. Le 16. arriua le Capit. poulet, auec M^r^. bourdon, 12. Cheuaux, 8. filles &c.

Depart p^r^. le Comm. de la guerre. Le 23. partirent les 4. premieres Comp^ies^. pour aller commēcer le fort de richelieu: le p. Chaumonot auec eux.

Depost. Vn des Capitaines, le sieur de fromont donna vn depost de cent Louys d'ors, qui fut mis dans les mains du p. procureur le P. Cl. dablon, monito superiore le p. fr. Mercier, & p. bechefer auec vn billet des Intentions du dit sr. de fromont.

françois moussart Musicien nouueau. Vn des Tambours d'vne de ces Comp^ies^. nommé françois du Moussart natif de Ennelat

At the same time we heard of several Massacres at Montreal.

Father Alloues leaves.

On the 14th, father Alloues left for his mission among the Outawats, accompanied by two of our Servants, La Tour and Nicolas.

also father Nouvel for the mission of st. Barnabas.

On the last of the month, father Henry nouvel left, with sieurs Amiot and Couture, for his mission of st. barnabas, among the papinachiois.

JUNE.

Arrival of Ships; father bechefer.

Father Thiery (Theodoricus) beschefer[8] arrived on the 19th, in Le Gangneur's Ship, with 4 Companies of the Carignan regiment.[9] Sieur petit's ship had arrived on the 18th.

Father bardy.

Monseigneur de Tracy.

And, on the 30th, father Claude bardy[10] and Father françois duperon arrived, with Monseigneur de Tracy[11] and 4 other Companies.

JULY.

Arrival of poulet.

On the 16th, Captain poulet arrived, with Monsieur bourdon, 12 Horses, 8 girls, and others.

Departure for the Beginning of the war.

On the 23rd, the first 4 Companies left to commence fort richelieu; father Chaumonot went with them.

Deposit.

One of the Captains, sieur de fromont, left a deposit of one hundred Louis d'or, which was placed in the hands of the father procurator, Father Claude dablon, *monito superiore*, father françois Mercier, and father bechefer, with a note containing the Intentions of the said sieur de fromont.

François moussart, a new Musician.

A Drummer of one of these Companies, named françois du Moussart,—a native of

proche de Clermont en Auuergne aagé de 19. ans, nvſ fut donné par le sieur la Tour Capitaine, a raison qu'il estoit excellent musicien, mais auec dessein de luy faire la charité de le faire estudier;

AOUST

Le 3. repartirent 3. vaisseaus ensemble.

Le 6me. Ie Francois le Mercier rentray en charge le 6. d'Aoust a 8. h. du soir.

Ce mesme iour nouuelle de l'ariuée de plus de 400 ȣtaȣaĸ aux trois riuieres le 3me. bien chargez de Pelleteries. il repartent auec le P. Alloüez le 7.

le 8. Le lieutenant de l'Aigle ariue ayant laissé son vaisseau et celuy du capitaine guillon au Molinbault, et se rembarque apres auoir obtenu de Monseigr. de Tracy 4. pilotes pour &c.

Le 10. Monsr. de Chambley part des trois R. auec ses troupes par le sault de Richelieu.

Le 12. le P. Fremin arriue auec Monsr Boucher que Monseig. de Tracy a tres bien reçeu.

le 15. Monseig. l'Euesque a officié solemnellement dans la paroisse &c.

Le 17. Le P. Fremin remonte superieur du cap de la Magdel. ou le temporel est en bon estat. comme il est deliuré de tout soin d'aucune traitte il doit s appliquer a l'instruction tant des Montagnets que des Algonq. en telle

Ennelat, near Clermont, in Auvergne,—aged 19 years, was given to us by sieur la Tour, his Captain, because he was an excellent musician; but with the design that we should do him the charity of making him study.

AUGUST.

On the 3rd, 3 ships sailed away together.[12]

The 6th. I, Francois le Mercier, reëntered into office on the 6th of August, at 8 o'clock in the evening.

On this same day, news came of the arrival at three rivers, on the 3rd, of more than 400 Outawak, well loaded with Furs. They left on their return, with Father Allouez, on the 7th.

The 8th. The lieutenant of the *Aigle* arrived; he had left his ship and that of captain guillon at Molinbault,[13] and he reëmbarked, after having obtained from Monseigneur de Tracy 4 pilots for etc.

The 10th. Monsieur de Chambley left three Rivers, with his troops, for the falls of the Richelieu.

The 12th. Father Fremin arrived with Monsieur Boucher, whom Monseigneur de Tracy received very well.

The 15th. Monseigneur the Bishop solemnly officiated in the parish church, etc.

The 17th. Father Fremin returned as superior of Cap de la Magdelaine, where temporal affairs are in good condition. As he is freed from all care regarding any traffic, he is

maniere neanmoins que le P. Ch. Albanel scaura qu'il est tousiours chargé du principal soin de cette mission.

Le 19. Monsr. de salieres Colonel du Regiment arriue auec Monsr. son fils 15. annorum, et 4. compagnies. L'aumosnier du regiment dit l'Abbé du bois nous fait donner une lettre a sa recommandation, qui se trouue fausse.

Le 20. Le capitaine guillon auec 4. compagnies ariue.

sault de Richelieu. Le 22. Nous receuons letres de la Riuiere de Richelieu: par lesquelles nous apprenons que quelques barques et chaloupes ont monté *basteaux.* iusqu'aupres du sault. 40 basteaux de 20 hommes chacun se trouuent prests.

Confirmation Le 24. Monseigneur donne le sacrement de confirmation a vn grand nombre de soldats et a quelques habitans. Le P. dablon les y a disposez par deux sermons sur la penitence, le 21 et 22. a 8 heures du matin dans la paroisse.

feu de joye. Le soir il se fit vn feu de joye, ou se trouuerent les troupes; tout le Clergé en surplis 4. de nos peres Monseig^r. mit le feu auec Monseig. de Tracy.

Monseig. de Tracy fait publier ordonnance par laquelle il ordonne aux habitans de fournir cet hyuer aux soldats qui hyuerneront a Quebecq 800. cordes de bois.

to devote himself to the instruction both of the Montagnais and of the Algonquins—in such manner, however, that Father Charles Albanel may know that he is always entrusted with the chief care of that mission.

The 19th. Monsieur de salieres, the Colonel of the Regiment, arrived with Monsieur his son, *15 annorum*, and 4 companies. The chaplain of the regiment, named the Abbé du bois, caused a letter to be given us, recommending him, which turns out to be forged.

The 20th. Captain guillon arrived, with 4 companies.

Richelieu falls.

The 22nd. We received letters from the Richelieu River, by which we learned that some barks and shallops had ascended almost to the falls. 40 boats, for 20 men each, are ready.

Boats.

Confirmation.

The 24th. Monseigneur administered the sacrament of confirmation to a great many soldiers and to some of the habitans. Father dablon prepared them for it by two sermons on penance, on the 21st and 22nd, at 8 o'clock in the morning, in the parish church.

Bonfire.

In the evening there was a bonfire, at which the troops were present, with all the Clergy in surplices, and 4 of our fathers. Monseigneur, with Monseigneur de Tracy, set fire to it.

Monseigneur de Tracy caused an ordinance to be published, by which he commanded the habitans to supply 800 cords of wood this winter for the soldiers who are to winter at Quebecq.

SEPT.

Le 12. Arriue le s^t. sebastien auec Monsr. de Courcelles gouuerneur & Monsr. Talon Intendant.

Le 14. Le Nauire, dit la Iustice en tout plus de 100. malades, la pluspart a l'hospital, partie dans la sale des malades, partie dans l'Eglise. il en meurt quantité.

Nouuelle des 3. Riu. que deux canots ariuez de la Nouuelle Angleterre raportent la ruine de deux villages d'Annieñé par les SOKOK. &c. 80. femmes captiues: le reste tüé. vn autre troupe de 700, ou 800 se preparoit p^r. aller ruiner Tionontogen le plus grand bourg. tout s'est trouue faux.

Iusques icy pres de 20 heretiques conuertis.

Le 19 L'Aigle d'or et la paix Leuent l'ancre pour la france.

Conseil retably. Le 23. Le conseil Ancien est retably, le nouueau etably par feu Monsr. de Mesy est cassé.

Le 24. Nous concluons en consulte de demander 5. ou six de nos peres pour l'an prochain de plus un ieune regent ou deux. item que le P. Bechefer continuant dans le Montagnais iusques a Noel; il se mettra pour lors au Huron et a l'Iroquois. Nous concluons aussy d'escrire pour auoir icy une imprimerie pour les langues.

SEPTEMBER.

The 12th. The *st. sebastien* arrived, having on board Monsieur de Courcelles, the governor, and Monsieur Talon, the Intendant.[14]

The 14th. The Ship called *la Justice* arrived, with more than 100 sick in all. Most of them were placed in the hospital, some in the sick-ward, and some in the Church. Many of them died.

News came from 3 Rivers, that two canoes had arrived from New England, and reported the destruction of two villages of Annieñé by the sokokiois, etc.; that 80 women had been made captives, and that the remainder had been killed; also that another band of 700 or 800 was preparing to go and destroy Tionontogen, the largest village. All this turned out to be false.

Up to the present, nearly 20 heretics have been converted.

The 19th. The ships *l'Aigle d'or* and *la paix* Weighed anchor for france.

Council reëstablished.

The 23rd. The former council was reëstablished; the new one, established by the late Monsieur de Mesy, was dissolved.

The 24th. We came to the conclusion, in our consultation, to ask for 5 or six of our fathers for next year, and also a young teacher, or two. *Item*, that Father Bechefer shall continue to learn Montagnais until Christmas, and then take up Huron and Iroquois. We also came to the conclusion to write and ask for a printing-press and type here for those languages.

le 29 Monsr. Morin prestre du Païs chante sa premiere messe.

OCTOBRE

le 1er. 4. compagnies partent pour aller attendre Monsr. de Tracy aux trois Riu.

Le 2. Le vaisseau de Normandie ariue auec 82. tant filles que femmes entr'autres 50 d'une maison de charité de Paris, ou elles ont esté tres bien instruites. item 130 hommes de trauail tous en bonne santé; une excellente gargaison pour la compagnie et a bon prix, toutes les com'unautez y auoient tout ce qui leur vient de france.

fort s^t. Loüis. Le 3. Le P. Chaumonot retourne du fort de s^t. Louys basty, au pied du Rapide de la Riu. de Richelieu.

Le 4. on donne les derniers sacrements a Monsr. du Douyt malade d'une fieure pestilentielle.

Le 7. nouuelle ariue d'un nouueau nauire, qu'on a veu vers a Tadoussak.

abjuraon solem^le. Le 8. vn capitaine d'une des compagnies de Monsr. de Tracy fait abiuration d'heresie dans la grande Eglise entre les mains de Monseig. habillé Pontificalem^t. accompagné de tout le clergé en surplis, en presence de Monseig. de Tracy — Monsr. de Courcelles Gouuerneur et Monsr. L Intendant, et 4 de nos peres.

vaiss. de roy perdu. L'onz. Nouuelle ariue de la perte du

The 29th. Monsieur Morin, a priest born in the Country, said his first mass.

OCTOBER.

The 1st. 4 companies departed, to wait for Monseigneur de Tracy at three Rivers.

The 2nd. The ship from Normandy arrived, with 82 girls and women—among others, 50 from a charitable institution in Paris, where they have been very well taught. *Item*, 130 laboring men, all in good health; an excellent cargo for the company, and at good prices; all the communities had on board all that comes to them from france.

Fort st. Louis.

The 3rd. Father Chaumonot returned from fort st. Louys, built at the foot of the Rapid on the Richelieu River.

The 4th. The last sacraments were administered to Monsieur du Douyt, who was ill of a pestilential fever.

The 7th. News came of another ship that was seen near Tadoussak.

Solemn abjuration.

The 8th. A captain of one of Monseigneur de Tracy's companies made his abjuration of heresy in the principal Church, under the care of Monseigneur,—who was in Pontifical robes, and accompanied by all the clergy in surplices,—in presence of Monseigneur de Tracy, Monsieur de Courcelles, the Governor, Monsieur The Intendant, and 4 of our fathers.

Loss of a king's ship.

The eleventh. News came of the loss of the King's Ship commanded by captain Guillon, beyond Tadoussac, while going down the

Nauire de Roy du capit. Guillon, par dela Tadoussac en descendant, du coste du sud vis a vis des monts pelez. 2. ou trois matelots noyez, qui se hasterent trop pour descendre a terre.

matelots noyez.

mine non bonne.

Le 12. Ariue de gaspé le P. Bailloquet auec les mineurs, n'ayant pas trouué la mine bonne, il n'a pu aller au port Royal.

Le 13. on nous amene Le P. Nicolas des trois Riu. malade d'une fieure continue apres [auoir] esté bien incommodé quatre iours sur l'eau.

PP. nicolas Et Bechefer malades.

Le 14. Les 3. Nauires de Roy leuerent L'ancre auec ordre de prendre en passãt L'Equipage du capit. guillon. . . . le mesme iour on nous apporte de sillery dans vne charette le P. Bechefer.

fort ste. Térése.

le 15. Nouuelle ariue que le fort de ste. Terese au dessus du rapide de la Riu. de Richelieu est acheué . . . . . que les sauuages ont fait bonne chasse vers ces quartiers d'ours, de castor, plus de 80. & quantité d'orignaux.

Terræ motus.

Ce mesme iour sur les 9. et un quart du soir la terre trembla notablement l'espace d'un miserere.

Le P. Bardy.

Le 21. Le P. Bardy fait le panegyrique de st. vrsule aux vrsulines.

Chastiment.

Ce mesme iour les deux des meres [Desmerès?], qui dans le vin auoient tüé un soldat

river on the south shore opposite the bare mountains.[15] 2 or three sailors, who were in too great haste to get to land, were drowned. *Sailors drowned.*

The 12th. Father Bailloquet arrived from gaspé with the miners, not having found the mine good. He was unable to go to port Royal. *Mine not good.*

The 13th. Father Nicolas was brought here from three Rivers; he was ill of a protracted fever, and had suffered a great deal of discomfort during the four days while he was on the water.

The 14th. The 3 King's Ships weighed anchor; they received orders to pick up captain guillon's Crew in passing. . . . On the same day, Father Bechefer was brought here from sillery in a cart. *Fathers nicolas And Bechefer ill.*

The 15th. News came that fort ste. Terese, above the rapid of the Richelieu River, was completed . . . . that the savages had had good hunting in that quarter, having killed bears, over 80 beavers, and a number of moose. *Fort ste. Térése.*

On the same day, about a quarter past 9 in the evening, the earth trembled perceptibly for the space of a *miserere*. Terræ motus.

The 21st. Farther Bardy pronounced the panegyric of st. ursula at the ursulines'. *Father Bardy.*

On the same day the two des meres — who, while under the influence of wine, had killed a soldier — were flogged; and the guiltier of the two was branded with the fleur-de-lys by the Executioner. *Punishment.*

ont esté souettez et le plus criminel fleur de lizé par les mains du Bourreau.

Le 22. Monsr. de s^t. Denys ariue de Tadoussac, raisonnablem^t. chargé de Pelletries

Le 23. Ayant presenté requeste pour nos 5000ll. Monsr. L'Intenda^t. repond n^re requeste fauorablem^t. et nous promet toute assistance en tout ce qui sera de nos interests.

defaite d'algonq. Le 28. vn bastiment venu de Mon-real apporte nouuelle de la defaicte de 20. Algonq. Nipiciriniens, auec leurs femmes et leurs enfans, vers la petite nation; vn seul s'est eschapé les doigts coupez. 7 morts 12. emmenez vifs et quelques femmes.

on decouvre mieux Le Lac champlein Nous apprenons aussy que Monsr. de saliere aya^t. fait faire vn basteau au fort de s^te. Terese a enuoyé 18. ou 20 hommes decouurir l'entrée du lac champellein, ils ont auancé 4. lieues dans le lac et ont admire la beauté du päis.

Commencement de Demesles.... Le 31. Monsr. le gouuerneur retourne de son voyage d'en hault, ou il estoit allé voir les fortifications et assigné les quartiers d'hyuer aux troupes. Monsr. de salieres ariue en mesme tems; ils ont eu par ensemble quelques demeslez.

NOU. 1665.

Le 4. Le vaisseau de Normandie leue lancre pour la france.

Monsr. de salieres s'embarque, pour aller hyuerner a Mon-real.

The 22nd. Monsieur de st. Denys arrived from Tadoussac, with a fair cargo of furs.

The 23rd. When we presented a petition for our 5,000 livres, Monsieur The Intendant gave a favorable reply to our petition, and promised us every assistance in all matters concerning our interests.

Defeat of algonquins

The 28th. A vessel arrived from Mon-real bringing news of the defeat of 20 Nipicirinien Algonquins, with their wives and their children, toward the petite nation; only one escaped, and he had his fingers cut off; 7 were killed, and 12 taken alive, with some women.

Fuller exploration of Lake champlein.

We also learned that Monsieur de saliere had caused a boat to be built at the fort of ste. Terese, and had sent 18 or 20 men to explore the entrance of lake champellein. They advanced 4 leagues up the lake, and admired the beauty of the country.

Disputes begin.

The 31st. Monsieur the governor returned from his voyage up the river, whither he had gone to inspect the fortifications, and to assign winter quarters to the troops. Monsieur de salieres arrived at the same time; they had some disputes together.

NOVEMBER, 1665.

The 4th. The ship from Normandy weighed anchor for france.

Monsieur de salieres embarked, to go and spend the winter at Mon-real.

Monseigneur The Bishop went on his visit to the Island of orleans and the coste de

Monseig. L'Euesque va faire sa visite a l'Isle d'orleans et a la coste de Lauson auec Monsr. de Meseré et deux petits sauuages

Le 10 La terre paroist blanche de neige.

Le P. fran. du perron, mort au fort s. Loüis.

Le 15. vn bastiment ariue de Richelieu qui nous aporte le corps du P. François du Peron mort le 10. au fort s^t^. Louys le 13. de sa maladie; Monsr. de Chambly gouuerneur de la Place me mande qu'il est mort en bon religieux, en la maniere qu'il auoit vescu; 5. soldats des le soir ont apporté le corps dans vn coffre de planche, que Monsr. sorel gouuerneur de Richelieu, luy a fait faire apres l'auoir esté receuoir au bord de l'eau auec tous ses soldats soubs les armes, nous auons aussy apris qu'il la garde toute la nuit auec de cierges allumez. Nous auons fait mettre le corps dans la congregation: comme il estoit mort depuis 7. iours on ne l'a point decouuert.

Le 16. nous sommes assemblez dans la congregation sur les 9 heures et demy du matin, nous en sommes sortis processionnellement; M^re^. Julien garnier portoit la croix deux de nos petits escoliers les chandeliers, deux autres l'encensoir et l'eau benite. nous auons dit l'office, on a assisté *Monseig^r^. de Tracy Monsr. de Bernieres* a dit la messe presente corpore, il a esté enterré dans le caueau de la chapelle vers le confessionnal, qui repond a la rüe; il ne reste plus de place que pour un corps.

Lauson, with Monsieur de Meseré and two little savages.

The 10th. The earth was white with snow.

Father françois du perron died at fort st. Louis.

The 15th. A vessel arrived from Richelieu, bringing us the body of Father François du Peron, who died on the 10th at fort st. Louys, on the 13th day of his illness. Monsieur de Chambly,[16] the governor of the Place, writes me that he died, as he had lived, a good religious. In the evening, 5 soldiers brought the body in a coffin of boards that Monsieur sorel,[17] the governor of Richelieu, had ordered to be made for him, after going to receive him at the water's edge with all his soldiers under arms. We also learned that he had had him guarded all the night, with lighted tapers around him. We had the body placed in the room occupied by the congregation. As he had been dead 7 days, we did not open the coffin.

The 16th. We assembled in the rooms of the congregation at half past 9 o'clock in the morning and issued forth in procession. Master Julien garnier bore the cross; two of our little pupils, the candlesticks; two others, the censer and the holy water. We said the office, at which *Monseigneur de Tracy* assisted. *Monsieur de Bernieres* said mass *presente corpore*. He was buried in the vault of the chapel, near the confessional on the side of the street. There remains only enough room for one more body.

We received 2 thousand five hundred livres — one half of our pension.[18]

Nous receuons 2. mille cinq cent liures la moitié de n^re^ pension.

Le p. albanel monte au Fort de saint Loüis.

Le mesme iour Monsr. Boucher auec le P. Droüillettes mont^t^. aux trois R. le pere pour aller au cap prendre la place du P. Albanel, qui doit monter au fort s^t^. Louys par la premiere occasion, pour y aller tenir la place du defunt P. du Peron.

Le 19. Monseig. L'euesque retourne de l'Isle d'orleans et de la coste de Lauzon ou il estoit allé faire sa visite.

P. Le moyne malade.

Le 20. Je recoy letre du cap, on me mande du 18. que le P. le Moyne y est alité depuis 3. iours d'vne fieure violente acompagnée d'un grand reume. on l'auoit desia seigné deux fois.

Vais. pescheurs perdus a gaspé.

Ce mesme iour vne chaloupe ariue de Gaspé: qui rapporte 1°. que 2. grands vaisseaux pecheurs s'y sont perdus. que la chalouppe dit le Charroy a eschoüé a la costé, les hommes se sont sauuez, une partie est de retour. Le vaisseau dit s^t^. sebastien a pris le capit. guillon & tout son Equipage.

Le 23. on nous mande du cap de la Magdel. que le P. le Moyne est malade a la mort: et que le P. Albanel est arresté aux trois riuieres, attendant que les glaces soient assez sortes p^r^. aller a sa mission.

DECEMBRE

Le 2. Monsieur le Moyne ariue icy auec 6. onnonta,er. qui le ramenent. vn onneiȣt

Father albanel goes up to Fort saint Louis.

On the same day Monsieur Boucher went up to three Rivers with Father Drouilletes — the father to go to the cape, and to take the place of Father Albanel; the latter is to go to fort st. Louys, at the first opportunity, to take the place of the deceased Father du Peron.

The 19th. Monseigneur The bishop returned from the Island of orleans and the coste de Lauzon, whither he had gone on a visit.

Father Le moyne ill.

The 20th. I received a letter from the cape; they wrote me — on the 18th — that Father le Moyne had been confined to his bed for 3 days with a violent fever, accompanied by a heavy cold. He had already been bled twice.

Fishing vessels lost at gaspé.

On the same day, a shallop arrived from Gaspé, and reported: 1st, that 2 large fishing vessels had been lost there, and that the shallop called *le Charroy* had gone ashore on the coast; the men escaped, and part of them have returned. The vessel called the *st. sebastien* took off captain guillon and all his Crew.

The 23rd. They write us from cap de la Magdelaine that Father le Moyne is sick unto death; and that Father Albanel is detained at three rivers, waiting until the ice is strong enough to enable him to proceed on his mission.

DECEMBER.

The 2nd. Monsieur le Moyne arrived here with 6 onnonta,eronons, who brought him

est auec eux chef d'vne bande de 25. qui venoient en guerre et desquels ils ont arresté la hache.

belle mort du P. Le moyne, hõe infatigab. au cap.

Par la mesme voye nous apprenons que le P. Simon le Moyne est mort saintement au cap de la Magd. le 24. de nou. a 5. heures du matin apres auoir reçeu tous ses sacremens. aagé de 61. ans acomplis Le iour de S^t^. Simon et S^t^. Iude. on nous mande aussy que le P. Fremin ne se porte pas bien, non plusque le P. drouillettes, et que le P. Bailloquet est alité, apres auoir traisné 3. ou 4. iours. . . . Le P. Albanel est encore aux 3. Riu. ou il a soin de la cure attendant l'occasion de Monter plus hault.

pourparler de paix.

Le 4. Les Iroquois parlent et font 7. ou 8. presens pour renouueller la paix, et ce chez Monsr. de Tracy. Les iours suiuants ils sont traittez a la francoise plusieurs fois par Ces Messieurs nous les traittons aussy mais a la sauuage donnant au chef de quoy faire un bon festin aux hurons et aux Algonq. et le soir leur porta^t^. chacun un petit pain, de l'anguille rotie quelques pruneaux et de la biere.

La grande gueule.

Le 8. Ils repartent auec Monsr. le Moyne etc. La grand gueule sceut des lors de ie ne scay qui, le dessein formé de Monsr. le gouuerneur pour Anniée, et en donné auis dans n^re^ sale a garakontié. Ils sont 9. iours en

back[19]. There is an onneiout with them, the chief of a band of 25, who had come on a hostile expedition, and whose hatchet they had restrained.

Beautiful death of Father Le moyne, an indefatigable man at the cape.

By the same means we learned that Father Simon le Moyne died a holy death at the cap de la Magdelaine, on the 24th of november, at 5 o'clock in the morning, after having received all the sacraments. He had attained the age of 61 years. On The feast of St. Simon and St. Jude, they also wrote us that Father Fremin was not well, nor was Father drouillettes; and that Father Bailloquet was confined to his bed, after having been ill 3 or 4 days. . . . Father Albanel is still at 3 Rivers, where he has charge of the cure while awaiting an opportunity to Ascend farther up.

Negotiations for peace.

The 4th. The Iroquois spoke, and gave 7 or 8 presents to renew the peace, and this at Monseigneur de Tracy's. On the following days, they were entertained several times in the french fashion, by The Gentlemen. We also treated them, but in the savage fashion, by giving the chief the wherewithal to give a good feast to the hurons and Algonquins; and, in the evening, by taking to each of them a small loaf, some roasted eels, some prunes, and beer.

La grande gueule.

The 8th. They started on their return with Monsieur le Moyne, and others. La grand gueule ["big mouth"] then learned, I know not from whom, of the design of Monsieur the governor respecting Anniée; and he informed garakontié of it in our reception-

chemin aua^t^. que d'estre de retour aux trois Riuieres.

Le 26. Nous presentons requeste a Monsr. L'Intenda^t^. sur le sujet de nos terres de N^re^ dame de bon secours. frustra.

room. They were 9 days on the road, before returning to three Rivers.

The 26th. We presented a petition to Monsieur The Intendant, respecting our lands of Nostre dame de bon secours. *Frustra.*

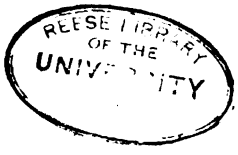
CXVII

RELATION OF 1664-65

PARIS: SEBASTIEN CRAMOISY ET SEBASTIEN MABRE-CRAMOISY, 1666

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Chaps. i.–v. only are given in this volume; the remainder of the document will appear in our Volume L.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RELATION

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QVI S'EST PASSE'

EN LA

NOVVELLE FRANCE,

és années 1664. & 1665.

Envoyée au R. P. Provincial de la Province de France.

R.F.

A PARIS,

Chez SEASTIEN CRAMOISY, & SEBAST.
MABRE-CRAMOISY, Imprimeurs ordinaires
du Roy, ruë S. Iacques aux Cicognes.

M. DC. LXVI.

AVEC PRIVILEGE DV ROY.

RELATION

OF

WHAT OCCURRED

IN

NEW FRANCE,

in the years 1664 and 1665.

Sent to the Reverend Father Provincial of the Province of France.

PARIS,

SEBASTIEN CRAMOISY and SEBASTIEN MABRE-CRAMOISY, Printers in ordinary to the King, rue St. Jacques, at the Sign of the Storks.

M. DC. LXVI.

BY ROYAL LICENSE.

Av Rd Pere Iacqves Bordier Provincial de la Compagnie de IESVS en la Province de France.

MON REVEREND PERE,
Pax Chriſti,

I'eſcris à Voſtre Reverence au nom de cette nouvelle Egliſe, qui nous a couſté depuis pluſieurs années tant de larmes, & tant de ſang, pour luy demander inſtamment des perſonnes capables de la cultiver, & de l'eſtendre en ce païs, avec le meſme zele qu'elle a eſté commencée. Iamais ni la neceſsité ne fut plus grande, de demander ce ſecours, ni l'occaſion plus belle de nous l'accorder, qu'elle eſt maintenant; puiſque le Roy veut bien ſonger au Canada, & nous envoyer des troupes, pour proteger en meſme temps ſes Sujets de la Nouvelle France, & ouvrir vn nouveau chemin à l'Evangile. Nos bons Neophytes ne doutent point que Voſtre Reverence, pour ſeconder les ſaintes intentions, de ſa Majeſté, ne donne pareillement des ſoldats à IESVS CHRIST, *afin de joindre les armes ſpirituelles aux temporelles, & de combatre tout enſemble, la fureur & l'infidelité de l'Iroquois; l'vne, par la predication de la Foy Chreſtienne; & l'autre, par la terreur des armes Francoiſes. Nous ſommes d'ailleurs treſaſſeurez, que comme cette Miſsion a toûjours eſté treſeſtimée parmy nous, par la grandeur des ſes dangers, & de ſes peines; pluſieurs de nos Peres s'offriront à venir partager nos Croix avec nous, & conſommer genereuſement le deſſein de leur vocation, auprés de ces Barbares. C'eſt*

To the Reverend Father Jacques Bordier, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,
Pax Christi.

I write to Your Reverence in the name of this new Church, which has cost us, in the last few years, so many tears and so much blood, to prefer an urgent request for persons capable of cultivating and extending it in this country with the same zeal with which it was begun. Never was there greater need for asking this succor, nor a finer opportunity to grant it to us, than at present; for the King is pleased to take thought for Canada, and to send us troops to protect his Subjects of New France, and, at the same time, to open a new road for the Gospel. Our good Neophytes doubt not that Your Reverence, in order to second his Majesty's holy projects, will likewise give soldiers to JESUS CHRIST, *for the purpose of uniting spiritual arms with temporal, and of combating, at the same time, the fury and the infidelity of the Iroquois,— the one by preaching the Christian Faith, and the other by inspiring a fear of the French arms. We are, besides, well assured that, as this Mission has ever been in high esteem among us because of its great dangers and hardships, many of our Fathers will offer to come and share our Crosses with us, and bravely fulfill the purpose of their calling amid these Barbarians. Therefore we conjure Your Reverence not to oppose their fervor, and to confer upon this infant Church every blessing in the power of*

pourquoy nous conjurons Voſtre Reverence de ne ſe pas oppoſer à leur ferveur, & de faire à cette Egliſe naiſſante, tout le bien qu'elle pourra luy faire dans ſa charge, ſur tout en vn temps, où il ſemble par ces heureux commencemens, que IESVS CHRIST *veut enfin exaucer la voix du ſang de ſes ſerviteurs immolez à ſa gloire, & qu'il nous livre entre les mains ces Barbares, déja preſque vaincus par la crainte, pour les ſoûmettre plus aiſément au joug ſacré de l'Evangile. C'eſt la priere que luy font les Anges tutelaires de Canada, les Neophytes convertis, les Peres de noſtre Miſsion, enfin toute la Nouvelle France. Ce qui nous fait eſperer, qu'vne ſi puiſſante interceſsion, jointe à l'equité de nos vœux, touchera fortement Voſtre Reverence; & qu'elle aura meſme la bonté d'intereſser encore les autres Provinces, à nous continuer le ſecours, qu'elles nous ont donné ſi vtilement les années paſsées. Elle ſouffrira donc, que dans l'attente de cette grace, & dans la participation de ſes ſaints Sacrifices, je prenne la liberte de me dire avec reſpect,*

MON REVEREND PERE,

Voſtre tres-humble & obeïſſant ſerviteur en N. S.

FRANÇOIS LE MERCIER.

A Kebec le 3. Novembre 1665.

your office to bestow — especially at a time when it appears, from these happy beginnings, that JESUS CHRIST *is at last pleased to hear the cry of the blood of his servants who have been sacrificed to his glory; and that he is delivering into our hands these Barbarians, — already nearly vanquished, as they are, by fear, — in order to subject them the more easily to the Gospel's sacred yoke. Such is the prayer offered you by the guardian Angels of Canada, the converted Neophytes, the Fathers of our Mission, and, in short, all New France. Hence we are led to hope that so powerful an intercession, together with the reasonableness of our desires, will move Your Reverence deeply; and that you will even have the goodness to interest the other Provinces also in continuing to us the succor which they have so beneficially given us in past years. You will then permit me, in expectation of this favor, and in the participation of your holy Sacrifices, to take the liberty of signing myself, with respect,*

MY REVEREND FATHER,

Your very humble and obedien servant in Our Lord,

FRANÇOIS LE MERCIER.

Kebec, November 3, 1665.

Extrait du Privilege du Roy.

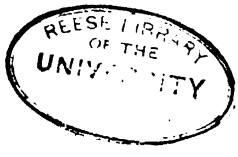
PAR grace & Privilege du Roy, il eſt permis à SEBASTIEN CRAMOISY, Imprimeur ordinaire de ſa Majeſté, Directeur de ſon Imprimerie Royale au Chaſteau du Louvre, ancien Eſchevin, & ancien Iuge Conſul de cette ville de Paris, d'imprimer, ou faire imprimer vn Livre intitulé, *Relation de ce qui s'eſt paſſé en la Nouvelle France, és années* 1664. *&* 1665. Et ce pendant le temps de dix années conſecutives. Avec deffenſes à tous Libraires, Imprimeurs & autres, d'imprimer, ou faire imprimer ledit Livre, ſous pretexte de déguiſement ou changement qu'ils y pourroient faire, aux peines portées par ledit Privilege. Donné à Paris au mois de Fevrier 1666. Signé, Par le Roy en ſon Conſeil,

MABOVL.

Extract from the Royal License.

BY grace and License of the King, SEBASTIEN CRAMOISY, Printer in ordinary to his Majesty, Director of his Royal Press at the Castle of the Louvre, sometime Alderman and former Judge-Consul of this city of Paris, is authorized to print, or cause to be printed, a Book entitled: *Relation de ce qui s'est passé en la Nouvelle France, ès années* 1664. *et* 1665. And this during the period of ten consecutive years; forbidding all Booksellers, Printers, and others, under the penalties provided by the said License, to print or cause to be printed the said Book, under pretext of any disguise or change made therein. Given at Paris in the month of February, 1666. Signed, By the King in his Council,

MABOUL.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Lettre de la R. Mere Svperievre des Religieuſes Hoſpitalieres de Kebec en la Nouuelle France. Du 23. Octobre 1665.

Letter from the Reverend Mother Superior of the Hospital Nuns of Kebec in New France. October 23, 1665.

[3] Lettre de la R. Mere Svperievre des Religieuſes Hoſpitalieres de Kebec en la Nouuelle France.

*A Monſieur * * * * Bourgeois de Paris.*

MONSIEVR,

L'Amour & le Sang adorable de Iesvs ſoient à iamais noſtre vie & noſtre tout.

La Diuine Prouidence ayant permis que ie fuſſe continuée dans la conduite de cet Hoſpital, ie [4] ſuis obligée de vous remercier au nom de noſtre petite Communauté de vos ſoins continus pour nos pauures malades. Nous en auons eu cette année vne fois plus que les precedentes, & preſque tous enſemble, de ſorte que noſtre Salle ne pouuant pas contenir la moitié d'vn ſi grand nombre, nous auons ſuiuy le Commandement que noſtre Seigneur nous fait, de ne rien épargner pour le ſoulagement de ſes membres myſtiques qui ſont en neceſſité; & nous auons choiſi les moins incommodez pour les mettre dans noſtre Chapelle. Toutes les perſonnes charitables qui nous ont aidé à les aſſiſter, ſont tombées malades; & noſtre bon Dieu ne voulant pas laiſſer ſans recompenſe la grande affection [5] auec laquelle noſtre petite Communauté auoit agy en cette occaſion, a viſité en ſuite nos cheres Meres & Sœurs, qui ont eſté preſque toutes reduites à l'extremité, & ont preſque toutes receu leurs derniers Sacremens. Mais le bon Maiſtre voyant l'eſtat où nous mettoit la maladie de nos

[3] Letter from the Reverend Mother Superior of the Hospital Nuns of Kebec in New France.

*To Monsieur * * * *, Citizen of Paris.*

MONSIEUR,

The Love and adorable Blood of JESUS be forever our life and our all.

The Divine Providence having suffered me to continue in the charge of this Hospital, I [4] am obliged to thank you in the name of our little Community for your continued attentions to our poor patients. We have had twice as many of the latter this year as in former years, and almost all at the same time; so that, our Hall being too small to contain half of so great a number, we have obeyed the Commandment which our Lord gives us to spare no pains to relieve his mystic members who are in need, and have chosen the least disabled to place in our Chapel. All the charitable people who aided us in attending them fell ill; and our good God, not wishing to leave unrewarded the great affection [5] displayed by our little Community on this occasion, next visited our dear Mothers and Sisters, nearly all of whom became critically ill, and received their last Sacraments. But the good Master, seeing to what straits we were reduced by our dear Companions' illness, and having regard for our affliction, soon afterward cheered us by their convalescence; and at present writing there

cheres Compagnes, & conſiderant noſtre affliction, nous a peu aprés conſolées par leur conualeſcence; & à cette heure que ie vous écris, il n'y en a plus qu'vne qui ſoit en danger, mais comme elle eſt ieune & forte, nous eſperons auec la grace de Dieu qu'elle reſiſtera au mal. Nous aurions encore beſoin de Religieuſes: il y a bien icy quelques filles qui ſouhaiteroient l'eſtre; mais parce que nous ſommes [6] beaucoup chargées de malades, nous n'oſerions en receuoir ſi elles n'apportent quelque dot, de peur d'eſtre obligées d'employer pour la nourriture des Religieuſes, le bien qui nous a eſté confié pour l'entretien des pauures. Si quelques vertueuſes perſonnes vouloient contribuer quelque choſe pour cela, elles feroient vne action bien agreable à Dieu, & bien meritoire. Ie vous prie, Monſieur, d'excuſer la liberté que ie prens de vous expliquer mes petites penſées; c'eſt vn bien que ie ſouhaite, mais que ie n'oſe preſque eſperer. Enfin, Monſieur, nous auons receu tous vos ballots bien garnis & bien conditionnez; ils ne pouuoient iamais arriuer plus à propos: car quoy que nous euſſions emprunté [7] beaucoup de choſes, tant pour les drogues que pour les meubles, tout commençoit à nous manquer. Vous ſçauez que noſtre reuenu eſt fort mediocre, & il y a trop long-temps que l'amour de nôtre Seigneur vous attache aux actions de pieté, pour ne pas ſçauoir quelles ſont les dépenſes que l'on fait dans vn Hoſpital, quelque ſoin que l'on y apporte; ainſi vous iugerez facilement que le Canada s'augmentant de monde, noſtre Hoſpital ſera accablé de charge, ſi Dieu ne prend le ſoin de luy donner des bienfaicteurs comme vous; ce que i'eſpere de ſon infinie Miſericorde. Ie vous enuoye

is only one of them in danger, while, as she is young and strong, we hope that, by the grace of God, she will withstand the disease. We need more Nuns, and indeed there are some girls here who would like to become such; but as we are [6] much burdened with patients, we would not dare to receive any of them unless they brought some dowry, for fear that we would be forced to use for the maintenance of the Nuns the resources entrusted to us for the support of the poor. If some virtuous persons were inclined to make a contribution for that purpose, they would perform an act very agreeable to God and of great merit. I beg you, Monsieur, to pardon the liberty I take in opening my modest thoughts to you; the above is a blessing for which I wish, but hardly dare hope. Finally, Monsieur, we have received all your bales, well stocked, and in good condition. They could not have arrived at a more fitting time; for, although we had borrowed [7] largely, both for drugs and for equipment, we were beginning to suffer a scarcity in every department. You know that our revenue is very moderate, and the love of our Lord has so long given you an attraction for acts of piety that you must know what expenses are necessarily incurred in a Hospital, however careful one may be. Thus you will easily understand that, as Canada increases in population, our Hospital will be overwhelmed with burdens, unless God take care to give it benefactors like yourself—a favor for which I hope from his infinite Mercy. I send you a memorandum of our petty needs; it seems rather long, it is true, although I have included in it as little as I could. I doubt not [8] that you will, with the same goodness you have

vn memoire de nos petits beſoins; il paroiſt vn peu ample à la verité, quoy que ie n'y aye mis que le moins que i'ay pû: ie ne doute [8] point que vous ne trauailliez à nous faire auoir ce que nous demandons, auec la meſme bonté que vous auez fait iuſqu'à preſent; puiſque nos neceſſitez augmentant, le bon IESVS ne manquera pas d'augmenter auſſi voſtre charité, & de vous combler de plus amples benedictions. Ie croy, Monſieur, que vous ſerez bien aiſe d'apprendre que Dieu en a verſé de bien grandes cette année ſur noſtre pauure Maiſon. Parmy les malades qui ſont venus à noſtre Hoſpital, il s'en eſt trouué pluſieurs qui eſtoient malades & au corps & en l'ame: les vns eſtoient Huguenots, & graces à Dieu, ils ont tous fait chez nous abjuration publique de leur hereſie: les autres eſtoient de mauuais Chreſtiens, qui depuis pluſieurs [9] années n'auoient point approché des Sacremens; ils ont fait des Confeſſions generales auec toutes les diſpoſitions que l'on pouuoit deſirer. Monſeigneur l'Eueſque de Petrée noſtre tres-digne Prelat, & Monſieur de Lauzon ſon grand Vicaire, & nôtre Superieur ont fait vne Miſſion, & vne moiſſon digne de leur zele: on eut dit à les voir que c'eſtoit vne primitiue Egliſe: ils trauailloient nuit & iour pour les mettre en la grace de Dieu; & ces pauures gens s'eſtimoient ſi heureux, ſortans de la miſere où ils eſtoient, de trouuer vn lieu de refuge contre leurs maux, qu'ils faiſoient tout retentir par les actions de graces qu'ils rendoient continuellement à noſtre Sauueur, & par les prieres qu'ils luy [10] faiſoient pour tous ceux qui trauaillent pour la ſubſiſtance de cet Hoſpital. Comme vous en eſtes des premiers, & le plus aſſidu à nous faire du bien,

displayed hitherto, work to secure us what we ask, since, as our needs increase, the good JESUS will not fail to increase your charity also, and to crown you with more ample blessings. I believe, Monsieur, that you will be glad to learn that God has visited our poor House this year with very great blessings. Among the patients coming to our Hospital there were many diseased both in body and in soul. Some were Huguenots; and, thanks be to God, they all made public abjuration of their heresy in our house. Others were poor Christians, who [9] had not approached the Sacraments for many years; and they made general Confessions, showing themselves as well disposed as one could have wished. Monseigneur the Bishop of Petræa, our most worthy Prelate, Monsieur de Lauzon, his grand Vicar, and our Superior have conducted a Mission, and reaped a harvest worthy of their zeal. One would have said, at seeing them, that this was a primitive Church: night and day were spent in endeavors to reconcile the people with God. And those poor creatures deemed themselves, on emerging from their state of misery, so happy to find a place of refuge from their ills, that they made the whole place reëcho with the thanksgivings which they were continually rendering to our Lord, and with the prayers which they [10] offered up to him on behalf of all who labor for the support of this Hospital. As you are among the chief of these, and the most assiduous in conferring benefits upon us, I hope that God will shower his favors upon you in abundance. Such is the wish cherished daily for you by our poor patients and my dear Sisters; while for myself, although the most unworthy, I profess to be

i'eſpere que Dieu répandra ſur vous ſes graces auec abondance. C'eſt le ſouhait que nos pauures malades & mes cheres Sœurs font pour vous tous les iours; & moy, quoy que la plus indigne, ie fais profeſſion d'eſtre la premiere à me ſouuenir de vous deuant noſtre Seigneur, & à témoigner en toutes occaſions que ie ſuis,

MONSIEVR,

Voſtre tres-humble & tres-obeïſſante ſeruante en N. S. S. Marie de Saint Bonnauenture de IESVS. Sup. Ind.

De l'Hoſpital de Kebec en la Nouuelle France le 23. *Octobre* 1665.

[11] ESTAT ET MEMOIRE DES BESOINS, & CHOSES NECESSAIRES DONT LES PAUURES FILLES RELIGIEUSES DE L'HOSPITAL DE KEBEC EN LA NOUUELLE FRANCE, ONT GRANDE DISETTE POUR SUBUENIR AU SOULAGEMENT DES PAUURES MALADES QUI Y SONT À PRESENT EN GRAND NOMBRE.

SIX liures de Senné.
Trois liures de Rheubarbe.
Trois liures de Ialap.
Quatre liures de Myrrhe.
Quatre liures d'Aloës.
Dix liures d'Encens commun.
Quatre liures d'Encens maſle.
Vne liure de Scamonée.
Vne liure d'Opium.
Deux liures de chacune des ſix Gommes.
[12] Quatre liures de Litarge d'or.

the first in remembering you before our Lord, and in declaring myself on all occasions,

MONSIEUR,

Your very humble and obedient servant in Our Lord, Sister Marie de Saint Bonnaventure de JESUS, Unworthy Superior.

At the Hospital of Kebec in New France, October 23, 1665.

[11] LIST AND MEMORANDUM OF THE NECESSARIES AND NEEDFUL ARTICLES OF WHICH THE POOR NUNS OF THE HOSPITAL OF KEBEC IN NEW FRANCE SUFFER A GREAT LACK, FOR THE RELIEF OF THE POOR PATIENTS NOW THERE IN LARGE NUMBERS.

SIX livres of Senna.
Three livres of Rhubarb.
Three livres of Jalap.
Four livres of Myrrh.
Four livres of Aloes.
Ten livres of common Incense.
Four livres of male Incense.
One livre of Scammony.
One livre of Opium.
Two livres of each of the six Gums.
[12] Four livres of golden Litharge.
Four livres of silver Litharge.
Eight ounces of oil of Camomile.
Eight ounces of oil of Laurel.
Eight ounces of oil of almonds, sweet and bitter.
Two livres of Cinnamon.
Two livres of Cloves.

Quatre liures de Litarge d'argent.
Huit onces d'huile de Camomille.
Huit onces d'huile de Laurier.
Huit onces [d'huile] d'amendes douces & ameres.
Deux liures de Canelle.
Deux liures de Cloud de Girofle.
Deux liures de Muſcade.
Six liures de Poivre.
Six liures de Gingembre.
Huit onces de Vitriol blanc.
Quatre liures de Sublimé acre.
Huit liures de Cire blanche.
Huit liures de Cire jaune pour faire des onguens.
Dix liures de Cierges ou bougie blanche ou jaune pour dire la Meſſe à l'Hoſpital.
Du Sucre fin & de la Caſſonnade le plus que l'on pourra pour les ſyrops & compoſitions: le tout ayant eſté conſommé.
[13] Dix liures de Diapalma.
Trois liures de Diachilon.
Trois liures de Diuinum.
Quatre liures de Betonica.
Quatre liures Extra-Fracturas.
Quatre liu. Extra-Contuſionem.
Deux liures de Minio.
Deux liures de Meliſſe.
Quatre liures de Blanc-Raiſin.
Deux liures d'onguent Roſat.
Six liures de Mundificatif.
Deux liures Dealthea.
Six liures de poix de Bourgongne.
Quatre liures de bonne Regliſſe.
De la matiere pour faire de l'ancre.

Two livres of Nutmegs.
Six livres of Pepper.
Six livres of Ginger.
Eight ounces of white Vitriol.
Four livres of corrosive Sublimate.
Eight livres of white Wax.
Eight livres of yellow Wax for making ointments.
Ten livres of Candles, or white or yellow tapers, for saying Mass at the Hospital.
Sugar, fine and Coarse, in as large quantities as possible, for syrups and mixtures — our entire supply being exhausted.
[13] Ten livres of Diapalma.
Three livres of Diachylon.
Three livres of Divinum.
Four livres of Betonica.
Four livres of Extra-Fracturas.
Four livres of Extra-Contusionem.
Two livres of Minium.
Two livres of Balm.
Four livres of White Ointment.
Two livres of Rose ointment.
Six livres of Mundificative.
Two livres of Althea.
Six livres of Burgundy pitch.
Four livres of good Licorice.
Material for making ink.
Six livres of Suppurative.
Senna of Montpellier.[20]
Four livres of Almonds.
One dozen Lancets.
A small brazen mortar for compounding Medicines.
Linen of various sorts and kinds.
[14] Sheets.

Six liures de Suppuratif.

Caſſe de Montpellier.

Quatre liures d'Amande.

Vne douzaine de Lancettes.

Vn petit mortier de fonte pour diſſoudre les Medecines.

Du linge de diuerſes façons & nature.

[14] Des draps.

Chemiſes pour hommes & pour femmes.

Des ſeruiettes ou de la toile pour en faire.

Coiffes à bonnets.

Cornettes.

De la toile pour enſeuelir les morts.

Du fil de cotton, & du gros fil à méche pour mettre aux lampes, & faire de la chandelle.

Des couuertures bleuës & vertes.

Des bonnets de laine pour hommes & pour femmes.

De groſſe étoffe pour faire des robes de chambre aux malades.

Des peignes de buis.

Huit pots de chambre.

Deux baſſins d'eſtain de chambre à bourlet pour gliſſer ſous les malades.

Deux autres baſſins communs.

Trente-ſix écuelles.

[15] Trente-ſix faucieres de portion.

Vingt-quatre taſſes.

Quatre grands plats.

Vn baſſin d'eſtain à fonds.

Quarante-huit cueillieres,

Deux grands réchaux.

Quatre moyens réchaux.

Deux moyens Beneſtiers de cuivre.

Shirts for men and women.
Napkins, or linen for making some.
Linings for caps.
Mob-caps.
Linen for shrouding the dead.
Cotton twine; and coarse wicking for putting in the lamps, and for making candles.
Blankets, blue and green.
Woolen caps for men and women.
Thick cloth for making dressing gowns for the sick.
Boxwood combs.
Eight chamber-vessels.
Two padded chamber-vessels of tin for slipping under the patients.
Two other common vessels.
Thirty-six bowls.
[15] Thirty-six sauce-dishes for portions.
Twenty-four cups.
Four large dishes.
A deep tin basin.
Forty-eight spoons.
Two large chafing-dishes.
Four medium chafing-dishes.
Two medium holy-water Stoups of copper.
Pins.
Needles.
Thimbles.
Five livres of coarse sewing-thread.
Six pairs of scissors.
Four reams of writing-paper.
Two reams of paper, large and medium.
One ream of gray blotting-paper.
Some *Heures de la Vierge*.
Father Chiffletius's Book.

Des épingles.
Des éguilles à coudre.
Des dez à coudre.
Cinq liures de gros fil à coudre.
Six paires de cizeaux.
Quatre rames de papier à écrire.
Deux rames de papier grand & moyen.
Vne rame de papier gris broüillard.
Des Heures de la Vierge.
Le Liure du P. Chiffletius.
Iournée Chreſtienne de Monſieur Olier de S. Sulpice.
Conduite de Monſieur de Sales.
Exercice de la preſence de Dieu.
[16] Autres Liures de deuotion, de diuerſes ſortes.
Des Chapelets.
Des Images.

Meſſievrs et Dames qui auront la bonté de faire quelques charitez & aumoſnes des Drogues & autres choſes specifiées au Memoire cy-deſſus écrit, ſont priez de les enuoyer chez Monſieur Cramoiſy Imprimeur ordinaire du Roy, ruë S. Iacques, ou de l'en faire auertir, & il ne manquera de les enuoyer querir.

The *Journée Chrestienne*, by Monsieur Olier, of St. Sulpice.

The *Conduite* of Monsieur de Sales.[21]

The *Exercice de la presence de Dieu.*

[16] Other Books of devotion, of various kinds.

Rosaries.

Holy Pictures.

Gentlemen and Ladies kindly disposed to contribute, in the cause of charity, such Drugs and other articles as are specified in the above List, are requested to send them to the house of Monsieur Cramoisy, Printer in ordinary to the King, ruë St. Jacques, or to notify him, and he will not fail to send for them.

[1] Relation de ce qvi s'eſt paſſé en la Novvelle France, és années 1664. & 1665.

AVANT-PROPOS.

IAMAIS la Nouvelle France ne ceſſera de benir noſtre grand Monarque, d'avoir entrepris de luy rendre la vie, & de la tirer des feux des Iroquois. Il y a tantoſt quarante ans, que nous ſoûpirons aprés ce bon-heur. Nos larmes [2] ont enfin paſſé la mer, & nos plaintes ont touché le cœur de ſa Majeſté, qui va faire vn Royaume de noſtre Barbarie, & changer nos foreſts en villes, & nos deſerts en Provinces. Ce changement ne ſera pas bien difficile, quand on aura la paix: car puiſque ces terres ſont au meſme climat que la France, elles auront auſſi la meſme benignité de l'air, quand on pourra les cultiver, & les deſcharger de leurs bois.

Iuſqu'à preſent le Canada n'a paſſé que pour Canada: je veux dire qu'on n'en a conſideré que l'aſpreté & les glaces, & l'horreur de ſes hivers. On a creû que d'y venir, c'eſtoit entrer dans la region des frimats, & dans le païs le plus malheureux du monde; & il ſemble qu'on ait eu quelque raiſon, puiſque la guerre des Iroquois, nous a juſqu'à ce temps, ſerré de ſi prés, [3] que nous n'avons pû ouvrir nos campagnes, pour y reſpirer vn meſme air, qu'en celles de France; ni joüir des beaux païs, que nos ennemis occupent, ou dont ils nous ferment le paſſage.

Mais nos plus grandes plaintes n'eſtoient pas tant, de ce que gemiſſant ſous la cruauté des Iroquois, nous

[1] Relation of what occurred in New France in the years 1664 and 1665.

PREFACE.

NEVER will New France cease to bless our great Monarch for undertaking to restore her to life and rescue her from the fires of the Iroquois. For nearly forty years we have been sighing for this happiness. Our tears [2] have at length crossed the sea, and our plaint has touched the heart of his Majesty, who is about to make a Kingdom of our Barbarous land, and change our forests into towns and our deserts into Provinces. This transformation will not be very difficult when we have peace; for, as these lands are in the same latitude as France, they will also have the same benign atmosphere, when we are able to cultivate them and clear them of their woods.

Hitherto Canada has been regarded simply as Canada — I mean, we have considered only its rigors and ice, and the severity of its winters. It has been believed that to come hither was to enter the region of frosts, and the most ill-favored country in the world; and this view seems to have been held with some reason, inasmuch as war with the Iroquois has hitherto kept us so closely confined [3] that we have been unable to clear our fields, in order to breathe the same atmosphere as in those of France, or to enjoy the fair realms either occupied, or closed to us, by our foes.

But our chief complaint was not so much that, groaning under the Iroquois' cruelty, we could not

ne pouvions faire vn beau Royaume François de toutes ces terres, que de ce que des Barbares nous empeſchoient d'en faire vn grand Empire Chreſtien.

Nous ſçavons que de quelque coſté que nous jettions les yeux, par tout il y a des conqueſtes à faire pour la Foy, & que ſi l'Evangile n'eſt pas encore eſtabli parmy ces Peuples, vers leſquels vn de nos Peres eſt allé cét Eſté dernier, & qui font plus de cent mille combattans; ce n'eſt qu'vne poignée de mille, ou deux [4] mille Iroquois qui l'ont empeſché.

Il eſt certain qu'il y a peu d'ennemis à combatre: mais ce peu d'ennemis ſont Iroquois; c'eſt-à-dire preſque tels, qu'eſtoient autrefois les peuples d'Allemagne & des vieilles Gaules, lors qu'elles n'eſtoient encore que d'eſpaiſſes foreſts, habitées par des beſtes & des hommes ſauvages, qui braverent ſi long-temps toutes les forces de l'Empire Romain, & qui ſurprirent tant de fois ces troupes victorieuſes de tout le monde, par les ſorties ſoudaines & inopinées qu'ils faiſoient de l'eſpaiſſeur de leurs bois, ſans craindre que ces armes victorieuſes les y vinſſent attaquer.

Nos Iroquois ne ſont redoutables que par ce genre de guerre: auſſi oſeray-je bien dire, qu'il ne faut pas de moindres courages, que ceux des anciens Romains, pour entreprendre [5] de les dompter.

Nous beniſſons Dieu, de ce que ſa Majeſté a fait le choix pour cette guerre, de vieilles troupes, desja bien aguerries; commandées par vne Nobleſſe courageuſe, qui a ſceû desja traverſer les neiges des Alpes & s'oppoſer en Allemagne aux progrez de l'ennemi des Chreſtiens, avec tant de bonheur, qu'il reconnoiſt maintenant par eſpreuve, le juſte ſujet qu'il a de craindre, comme il fait depuis tant d'années, les armes Françoiſes.

convert all these regions into a noble French Kingdom, as that we were prevented by Barbarians from turning them into a great Christian Empire.

We know that, whithersoever we cast our eyes, everywhere are conquests to be made for the Faith; and if the Gospel is not yet established among those Tribes to whom one of our Fathers went this last Summer, and who comprise more than a hundred thousand fighting men, [4] he was only prevented by a mere handful of one or two thousand Iroquois.

It is certain that there are few foes to contend against, but those few are Iroquois—that is to say, very nearly such as were of old the tribes of Germany and ancient Gaul, when those countries were still nothing but dense forests, inhabited by wild beasts and by men in a state of savagery. But it was those men who so long braved the entire forces of the Roman Empire, and who so often surprised those troops that had been victorious over all the world,—making sudden and unexpected sorties from their dense forests, without fearing lest those triumphant arms should come and attack them.

Our Iroquois are redoubtable only in that kind of warfare; I shall likewise venture to assert that not less courage is needed for undertaking their reduction than that [5] displayed by the ancient Romans.

We bless God that his Majesty has chosen for this war veteran troops already inured to fighting, and commanded by men of courage and Noble birth, who have already succeeded in crossing the Alpine snows and opposing the progress of the enemy of the Christians in Germany,—with such success that this foe now knows by experience the just cause he has to fear the French arms, as he has done for so many years.

CHAPITRE I.

ARRIVÉE DE MONSIEUR DE TRACY EN LA NOUVELLE FRANCE.

LE Roy ayant deſſein de relever la gloire des François, dans l'Iſle de Caienne, d'où nous eſtions [6] ſortis depuis quelques années, & de faire viſiter toutes les Colonies que nous avons dans l'vne & dans l'autre Amerique, la Meridionale & la Septentrionale; fit choix de Monſieur le Marquis de Tracy, dont il avoit connu la ſuffiſance, dans les differens emplois qu'il luy avoit donnez en ſes Armées. Il luy fit expedier vne Commiſſion, des plus amples & des plus honorables qu'on ait encore veû; luy donna quatre Compagnies d'Infanterie; voulut que ſes gardes portaſſent les meſmes couleurs, que ceux de ſa Majeſté; luy fit equiper les navires, nommez le Breſé & le Teron, celuy-là de huit cens tonneaux, & celuy-cy d'vn peu moins; avec pluſieurs autres vaiſſeaux, chargez de vivres & munitions de guerre, de gens à cultiver la terre, de pluſieurs artiſans, & de tout ce qui eſtoit neceſſaire pour vne expedition [7] de cette importance.

Monſieur de Tracy partit de la Rochelle le 26. de Fevrier de l'an 1664. eſtant ſuivi, outre les troupes, de quantité de Nobleſſe, & de vaiſſeaux bien equipez. Il fut complimenté par les Portugais de Madere, & du Cap-verd, avec tout l'honneur qui eſtoit deû à ſa

CHAPTER I.

THE ARRIVAL OF MONSIEUR DE TRACY IN NEW FRANCE.

THE King, purposing to reëstablish the glory of the French in the Island of Cayenne, which we had [6] evacuated some years ago, and to secure a visitation of all the Colonies owned by us in both Americas, South and North, made choice of Monsieur the Marquis de Tracy, with whose capacity he had become acquainted in the different offices which he had given him in his Armies. He caused a Commission to be sent to him, of the most ample and honorable nature yet known; gave him four Companies of Infantry; decreed that his guards should bear the same colors as his Majesty's; and ordered to be equipped for his use the ships named the *Brezé* and the *Teron*,—the former of eight hundred tons, and the latter of somewhat less,—together with several other vessels laden with provisions and munitions of war. His Majesty also provided people to till the soil, a number of artisans, and everything necessary for an expedition [7] of such importance.

Monsieur de Tracy sailed from la Rochelle on the 26th of February in the year 1664, accompanied by many of the Nobility, besides the troops, and by well-equipped vessels. He was complimented by the Portuguese of Madeira and the Cape verd islands with all the honor due to his rank and merit.

qualité, & à ſon merite. Monſieur de la Barre, ayant mis pied à terre, y fut receu magnifiquement.

En ſuite les vaiſſeaux ſinglerent droit à Caïenne, & ils y arriverent en peu de temps. Monſieur de Tracy ayant fait ſommer le Gouverneur Hollandois, de rendre l'Iſle aux François, auſquels elle appartenoit, il la rendit ſans difficulté; & Monſieur de la Barre s'y arreſta, conformément aux ordres du Roy.

La Caïenne ayant eſté ainſi remiſe ſous l'obeïſſance du Roy, Monſieur [8] de Tracy alla ſans delay aucun aux Iſles Françoiſes, où ayant eſté receu ſelon ſa qualité de Gouverneur general, & de Lieutenant de ſa Majeſté dans toute l'Amerique, Meridionale & Septentrionale, il y mit par tout vn tel ordre, particulierement dans la Martinique, & dans la Gardeloupe, qui en avoient le plus de beſoin; que ſa Majeſté en a eſté pleinement ſatisfaite, ayant ſceû comme la Religion & la Iuſtice y avoient eſté fortement eſtablies, les peuples ſoulagez, & tout reglé ſous l'autorité des nouveaux Seigneurs, Meſſieurs de la Compagnie des Indes Occidentales.

Mais puiſque je ne dois pas m'arreſter dans le détail de ce qui s'eſt paſſé aux Iſles, & que je pretends ſeulement faire vn recit de l'eſtat de la Nouvelle France; il me ſuffit de dire, que Monſieur de Tracy, aprés [9] avoir fait dans les Iſles tout ce qu'on pouvoit attendre de ſa ſage conduite, receut l'ordre du Roy de ſe rendre au plûtoſt en Canada, dés qu'il auroit pourveu au Gouvernement de l'Iſle de la Tortuë.

Ce fut le 25. d'Avril de l'an 1665. qu'il partit de la Gardeloupe, prenant la route vers Saint Domingue, autrement dite l'Eſpagnole; & paſſant à la coſte des

Monsieur de la Barre, upon landing, was given a splendid reception.

Then the vessels sailed directly to Cayenne, where they arrived in a short time. Upon Monsieur de Tracy's summoning the Dutch Governor to surrender the Island to the French, to whom it belonged, he readily complied; and Monsieur de la Barre stopped there, in accordance with the King's orders.

Cayenne having been thus placed once more under obedience to the King, Monsieur [8] de Tracy proceeded without delay to the French Islands, where he was received in a manner befitting his rank of Governor-general, and his Majesty's Lieutenant in all America, South and North. He imposed such order everywhere, especially in Martinique and Guadaloupe, which most needed it, that his Majesty was fully satisfied, when he learned how Religion and Justice had been firmly established, the people given relief, and all matters adjusted under the authority of the new Seigneurs, the Honorable Company of the West Indies.[22]

But as I must not linger over the details of what occurred in the Islands, and as I purpose merely to describe the condition of New France, it is enough for me to say that Monsieur de Tracy, after [9] effecting in the Islands all that could have been expected from his wise management, received the King's orders to repair with the utmost expedition to Canada, as soon as he should have provided for the Government of Tortuga Island.

On the 25th of April of the year 1665, he left Guadaloupe, and took the route toward San Domingo, otherwise called Spanish Island. He also coasted by the English of St. Kitts, where he was saluted by

Anglois de Saint-Chriſtofle, où il fut ſalüé d'vn nombre infiny de coups de canon; cette Nation voulant, à l'envy des François, teſmoigner à ce Seigneur, l'eſtime qu'elle faiſoit de ſa conduite, & de la bonne juſtice qu'il leur avoit renduë, dans tous les differens qu'il avoit jugez, entre eux & les François.

Il doubla ſans peine l'Iſle de Porterie, qui eſt aux Eſpagnols; & voyant qu'il ne pouvoit aller à la [10] Tortuë, à cauſe des vents contraires, il ſe contenta d'en approcher autant qu'il eſtoit neceſſaire pour advertir de ſa venuë ceux de cette Iſle, nommément Monſieur Dangeron, ſon Gouverneur, qui le vint trouver promptement au Port François de l'Iſle Saint-Domingue, où le Breſé avoit mouïllé.

Il falut quelques jours, pour expedier les affaires, & pour donner les ordres neceſſaires audit Sieur Dangeron, pour ſon Gouvernement, & pour luy faire preſter le ſerment de fidelité au Roy; comme auſſi à tous les peuples, qui ſe trouverent dans cette Iſle de la Tortuë, & dans la coſte de Saint-Domingue.

Aprés cela, le Breſé reprit ſa route vers les Caiques, pour venir droit en Canada, ſans ſe deſtourner davantage.

[11] Les Caïques ſont pluſieurs petites Iſles aſſez proches les vnes des autres, entourées de rochers, qui avancent dans la mer, & qui rendent le paſſage ſi difficile & ſi dangereux, que l'on ne ſçache pas qu'aucun grand vaiſſeau l'ait oſé paſſer, aprés y avoir veû grand nombre de naufrages. C'eſt ce qui donnoit de la peine à ſe reſoudre de hazarder ce paſſage avec le Breſé: mais Monſieur de Tracy, ne trouvant rien de difficile, quand il s'agit du ſervice du Roy; aprés avoir pris vn nouveau Pilote, & les ſeuretez que la

innumerable discharges of cannon,—this Nation being determined to outdo the French in its testimonials of high appreciation of that Seigneur's conduct, and of the admirable justice he had done them in all the differences which he had adjudicated between them and the French.

He easily doubled the Island of Porto Rico, which belongs to the Spanish, and seeing that, owing to contrary winds, he could not go on to [10] Tortuga Island, he contented himself with approaching near enough to it to give notice of his coming to its inhabitants, particularly to Monsieur Dangeron, its Governor, who promptly came to meet him at the French Port of the Island of San Domingo, where the *Brest* had anchored.

It required several days to despatch the business, and give the necessary orders to Sieur Dangeron for his Government; and to administer to him, as well as to all the people who were in that Island of Tortuga and on the coast of San Domingo, the oath of fidelity to the King.

After that, the *Brest* resumed her course toward the Caicos, in order to proceed straight to Canada with no farther detour.

[11] The Caicos are a number of small Islands, no great distance apart, encompassed by rocks which jut into the sea, and render the passage so difficult and dangerous that, after the occurrence there of many shipwrecks, no large vessel has been known to dare attempt it. Hence, there was hesitation in deciding to venture this passage with the *Brest*. But Monsieur de Tracy, finding nothing difficult when the King's service is concerned,—after taking a new Pilot, and adopting the precautions demanded by

prudence demandoit, fit tourner de ce coſté-là: conſiderant qu'il allongeroit ſon voyage de plus de cinq cens lieuës, s'il faloit aller chercher le détroit de Bahama; & qu'il ne pourroit ſe rendre dans la Nouvelle France, dans le temps que le Roy luy avoit marqué.

[12] Dieu benit ſon courage, & l'intention qu'il avoit d'obeïr le plus exactement qu'il luy ſeroit poſſible, aux ordres de ſa Majeſté. Son vaiſſeau, ſans danger, franchit les Caïques, à la faveur du vent qu'il ſouhaitoit; & trouvant peu aprés les courants de ce deſtroit de Bahama, qui rendent la mer fort rapide le long des coſtes de la Floride; il doubla heureuſement la Bermude, côtoya la Virginie; & depuis Saint-Domingue, il ſe rendit en vn mois dans le grand fleuve de Saint-Laurent.

Pour entrer dans le golfe, il paſſa entre l'Iſle de Saint Paul & le Cap de Raze; & le vent eſtant toûjours favorable, on alla mouïller à l'Iſle-Percée, pour y prendre de l'eau & du bois.

En cét endroit ſe trouverent pluſieurs navires, qui peſchoient des [13] Moluës, qui ſaluërent tous le pavillon du Roy.

Monſieur de Tracy n'eſtoit plus en peine, que des troupes qu'il eſperoit de France, & qui devoient eſtre parties de la Rochelle, en meſme temps qu'il eſtoit parti luy-meſme des Iſles. Heureuſement on vit le lendemain paroiſtre deux navires, qui portoient les premieres Compagnies du Regiment, que le Roy envoyoit contre les Iroquois.

Au ſortir de l'Iſle-Percée, les Pilotes eſperoient, pour avancer leur route, mener le Breſé juſqu'au Bic: mais les vents ſe changerent, qui obligerent de relaſcher: & pour ne pas riſquer vn navire de l'impor-

prudence,—laid his course in that direction,—mindful that, if he were forced to follow the Bahama straits, he would lengthen his voyage by more than five hundred leagues, and could not reach New France within the time set for him by the King.

[12] God blessed his courage, and his resolve to obey as exactly as possible the orders of his Majesty. His vessel, thanks to the wind that he desired, cleared the Caicos without danger; and, encountering soon afterward the currents of that strait of Bahama which render the sea very rapid along the coasts of Florida, he doubled the Bermudas without mishap, coasted along Virginia, and, in one month after leaving San Domingo, entered the great river Saint Lawrence.

To enter the gulf he passed between the Island of Saint Paul and Cap de Raze [*i.e.*, Cape Ray], and, the wind still continuing favorable, went on and cast anchor at Isle Percée, in order to take water and wood there.

At this place were a number of vessels engaged in Cod-fishing, [13] and they all saluted the King's standard.

Monsieur de Tracy had no farther trouble, except in regard to the troops which he was expecting from France, and which were to have sailed from la Rochelle at the same time when he himself left the Islands. Happily, on the next day, they saw two vessels appear, bearing the first Companies of the Regiment sent by the King against the Iroquois.

Upon leaving Isle Percée, the Pilots hoped, in order to hasten their course, to take the *Bresé* as far as Bic; but the winds changed, and forced them to abandon their purpose. In order not to risk a ship

tance du Breſé, dans le fleuve de Saint-Laurent, il fut jugé plus à propos de louër deux navires plus legers, & plus propres à monter la riviere; & toutefois les vents furent [14] toûjours ſi contraires, que les Pilotes ne purent arriver à Quebec, qu'vn mois aprés.

Ce retardement n'eſtoit pas de ſaiſon pour Monſieur de Tracy, qui eſtoit tombé malade. Il arriva neantmoins enfin à noſtre rade de Quebec le dernier jour de Iuin 1665. ſi foible & ſi abbatu de la fievre, qu'il ne pouvoit eſtre ſouſtenu que par ſon courage.

Les habitans de Quebec s'eſtoient preparez à luy faire la plus magnifique reception qu'il leur fut poſſible: Mais Monſieur de Tracy refuſa tous ces honneurs, & ſe contenta des cris de joye, qui commencerent au moment qu'il ſortit du vaiſſeau, & qui l'accompagnerent juſqu'à l'Egliſe, où le ſon des cloches l'invitoit.

Monſeigneur de Petrée, noſtre Eveſque, l'attendoit à l'entrée de [15] l'Egliſe, reveſtu pontificalement, accompagné de ſon Clergé. Il luy preſenta de l'eau-beniſte & la Croix; & le mena auprés du chœur, à la place qui luy avoit eſté preparée, ſur vn prié-Dieu: Mais Monſieur de Tracy, quoy qu'il ſe ſentit fort foible, & qu'il fuſt encore tourmenté de ſa fiévre, ne voulut point le prendre, & ſe mit à genoux ſur le pavé, ſans vouloir meſme ſe ſervir du carreau qui luy fut preſenté. On chanta le *Te Deum*, avec l'orgue & la muſique.

Lors qu'il falut ſortir de l'Egliſe, Monſieur l'Eveſque vint reprendre Monſieur de Tracy, & le reconduiſit juſqu'à la porte dans le meſme ordre, & avec les meſmes honneurs, qu'il avoit receu en entrant.

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of the importance of the *Bresé* in the Saint Lawrence river, it was deemed more expedient to hire two vessels of lighter draught, and better suited for ascending the river; and still the winds were [14] so steadily contrary that the Pilots could not reach Quebec until a month later.

This delay was unseasonable for Monsieur de Tracy, who had fallen ill. Nevertheless, he finally arrived in our roadstead of Quebec on the last day of June, 1665,—so weak and reduced by fever that nothing but his courage sufficed to sustain him.

The people of Quebec had prepared to give him the most magnificent reception in their power; but Monsieur de Tracy declined all such honors, and contented himself with the shouts of joy which began at the moment of his leaving the vessel, and accompanied him as far as the Church, whither the ringing of the bells invited him.

Monseigneur of Petræa, our Bishop, awaited him at the Church-door, [15] clad in pontifical robes, and attended by his Clergy. Offering him some holy water and the Cross, he led him into the choir, to the place prepared for him upon a prie-dieu; but Monsieur de Tracy, although feeling very weak and still suffering from his fever, would not use it, but knelt on the pavement, refusing even to avail himself of the cushion offered him. The *Te Deum* was chanted, with organ and music.

When it was time to leave the Church, Monsieur the Bishop came again for Monsieur de Tracy, and escorted him as far as the door, in the same order and with the same honors as upon entering.

[16] CHAPITRE II.

LA RECEPTION QU'ONT FAIT LES SAUVAGES DE CANADA À MONSIEUR DE TRACY.

NOS Sauvages Algonquins & Hurons voulurent auſſi recevoir Monſieur de Tracy, ſelon les couſtumes de leur païs, c'eſt-à-dire par des complimens, accompagnez de preſens, qui leur ſervent comme de chifres, pour repreſenter, aprés qu'ils ont parlé, les paroles paſſées: ce qu'ils font avec beaucoup d'eſprit, pour des Barbares. Car ils donnent à chacun de ces preſens vn nom tres-propre en leur langue, pour ſignifier en abregé tout ce qu'ils veulent dire, afin que ces preſens, qui ſe conſervent, conſervent auſſi par leurs noms, la memoire des choſes qu'ils ſignifient.

[17] Les Hurons commencerent les premiers, parce qu'ils ſe trouverent alors tous raſſemblez à Quebec. Ils ne ſe preſenterent toutefois, qu'au nombre de dix ou douze, des plus conſiderables.

Vn des plus anciens parla: mais autant de la main que de la langue; & ayant eſtalé les preſens qu'il alloit faire, dit avec vehemence & d'vn ton de voix, qui declaroit en meſme temps la douleur & la joye, dont il eſtoit ſaiſi.

Grand Onnontio, dit il, tu vois à tes pieds les debris d'vne grande terre, & les reſtes pitoyables d'vn monde entier, autrefois peuplé d'vne infinité d'habitans. Ce ne ſont maintenant que des carcaſſes,

[16] CHAPTER II.

THE RECEPTION WHICH THE SAVAGES OF CANADA GAVE TO MONSIEUR DE TRACY.

OUR Algonquin and Huron Savages also determined to receive Monsieur de Tracy according to the customs of their country — that is, with compliments accompanied by presents. These latter serve them as symbols to represent, after they have spoken, the speeches that have been made; and this usage they observe with much intelligence, for Barbarians. For to each of these presents they give a name, very appropriate in their own language, to indicate briefly their entire meaning,—in order that the gifts, which are preserved, may also preserve by their names the remembrance of what they signify.

[17] The Hurons took the initiative, because they were at that time all assembled at Quebec, although only ten or twelve of their chief men acted as their representatives.

One of the oldest acted as spokesman, but made as much use of gestures as of his tongue. After displaying the presents which he was about to offer, he spoke with vehemence, and in a tone of voice expressive of both the grief and the joy that overcame him.

"Great Onnontio," said he, "thou seest at thy feet the wreck of a great country, and the pitiful remnant of a whole world, that was formerly peopled by countless inhabitants. But now thou art addressed

qui te parlent, à qui l'Iroquois n'a laiſſé que les os, en ayant devoré la chair, aprés l'avoir grillée ſur les échaffauts. Il ne nous reſtoit plus [18] qu'vn petit filet de vie; & nos membres, dont la pluſpart ont paſſé par les chaudieres bouïllantes de nos ennemis, n'avoient plus de vigueur; quand avec bien de la peine, ayant levé les yeux, nous avons apperceu ſur la riviere, les navires qui te portoient; & avec toy, tant de ſoldats, qui nous ſont envoyez par ton grand Onnontio & le noſtre.

Ce fut pour lors que le Soleil nous parut eſclater avec de plus beaux rayons, & eſclairer noſtre ancienne terre, qui depuis tant d'années eſtoit devenuë couverte de nuages & de tenebres. Pour lors nos lacs & nos rivieres parurent calmes, ſans tempeſte & ſans briſans: & pour te dire vray, il me ſembla entendre vne voix ſortie de ton vaiſſeau, qui nous diſoit, d'auſſi loin que nous puſmes te découvrir: Courage, peuple deſolé; tes os vont [19] eſtre liez de nerfs & de tendons, ta chair va renaiſtre, tes forces te ſeront renduës, & tu va vivre, comme autrefois tu as veſcu. Ie me défiois au commencement de cette voix, & je la prenois pour vn doux ſonge, qui flattoit nos miſeres; quand le bruit de tant de tambours, & l'arrivée de tant de ſoldats m'ont détrompé. Aprés tout, quoy que je te voye de mes yeux, & que j'embraſſe tes pieds; la joye que tu apportes eſt ſi inopinée, que j'aurois peur d'eſtre deceû par vn beau ſonge, ſi je ne me ſentois desja tout fortifié de ta ſeule preſence. Ie te vois, ô genereux Onnontio: Ie t'entends; Ie te parle; ſois le bien-venu, & reçois ce petit preſent du creû de noſtre terre, pour marque de la joye que nous reſſentons de ton heureuſe arrivée, &

by mere carcasses, only the bones of which have been left by the Iroquois, who have devoured the flesh after broiling it on their scaffolds. There was left in us nothing but [18] the merest thread of life; and our limbs, most of which have passed through the boiling caldrons of our foes, had no more strength,—when, raising our eyes with extreme difficulty, we saw on the river the ships that were bringing thee, and, with thee, so many soldiers sent us by thy great Onnontio and ours.

"Thereupon the Sun seemed to shine upon us with brighter beams, and to illumine our fatherland of old, which had been so many years overcast with clouds and darkness. Then our lakes and rivers appeared calm, and without storms or breakers; and, to tell thee the truth, I seemed to hear a voice issuing from thy vessel, and saying to us, from as far as we could discern thee: 'Courage, O desolate people! Thy bones are about [19] to be knit together with muscles and tendons, thy flesh is to be born again, thy strength will be restored to thee, and thou shalt live as thou didst live of old.' At first I distrusted this voice, and took it for a sweet dream which was beguiling our wretchedness, when I was undeceived by the sound of so many drums, and the arrival of so many soldiers. After all, although I see thee with my eyes and embrace thy feet, the joy thou bringest is so unexpected that I would fear that I was deceived by a beautiful dream, did I not already feel myself thoroughly fortified by thy mere presence. I see thee, O brave Onnontio; I hear thee; I address thee. Be welcome, and receive this little present from the emptiness of our land, as a sign of the joy we feel at thy fortunate coming, and of the homage we render

de l'hommage que nous rendons au plus grand [20] de tous les Onnontio de la terre, qui a eu compaſſion de nos miſeres, & qui t'envoye pour nous en delivrer.

Ce Capitaine Huron, diſant cela, jetta aux pieds de Monſieur de Tracy, vne peau d'orignac, façonné & peinte à leur mode.

Ce ne fut que le commencement de ſa harangue, & le premier de ſix preſens qu'il fit, les vns aprés les autres; diſant au ſecond, que puiſque Monſieur de Tracy eſtoit venu pour deſtruire les cruels Anthropophages & mangeurs d'hommes, il avoit trop de douceur ſur le viſage, & que tant d'attraits dont il eſclatoit, n'eſtoient pas pour jetter la frayeur à ces mangeurs d'hommes: Que pour ce ſujet ils vouloient, du moins pour cette guerre, luy rendre le viſage effroyable, en la couvrant d'vn noir, qui rend terrible [21] ceux qui en ſont peints.

Il faiſoit alluſion à la couſtume des guerriers Sauvages, qui eſtant preſts d'attaquer l'ennemy, ſe peignent de toutes couleurs, mais particulierement de noir: de-ſorte que comme vne armée de Demons, ils donnent l'attaque, avec des hurlemens d'Enfer, & des cris effroyables.

Par le troiſiéme preſent, il exhortoit les ſoldats François de charger ſi bien leurs fuſils, qu'eſtans dans le païs ennemi, le bruit qu'ils feroient par leur décharge, non ſeulement jettaſt l'effroy parmy ces Barbares; mais auſſi retentiſt juſqu'icy, pour y cauſer la joye, que donnent les coups de canon, quand ils annoncent la nouvelle de quelque ſignalée victoire. Il vouloit dire, que les Iroquois, pour eſtre Sauvages, n'étoient pas tellement à meſpriſer, [22] qu'il ne

to the greatest [20] of all Onnontios on earth, who has taken pity on our wretchedness and sends thee to deliver us therefrom."

Thus speaking, this Huron Captain threw down at Monsieur de Tracy's feet a moose-skin, dressed and painted in native style.

This was but the beginning of his harangue, and the first of six presents made by him, one after another. With the second he said that, as Monsieur de Tracy had come to destroy the cruel Anthropophagi and devourers of human beings, he bore too much gentleness in his countenance; and so many charms as shone upon his person were not calculated to inspire fear in those man-eaters. Therefore they wished, at least for this war, to render his countenance forbidding, by clothing it in a blackness that makes terrible [21] those who are painted with it.

He alluded to the custom of Savage warriors, who, when about to attack the enemy, paint themselves all colors, but especially black; so that they make their attack like an army of Demons, with Hellish yells and frightful cries.

With the third present he exhorted the French soldiers to load their muskets so well that, when they were in the enemy's country, the noise made by their discharge should not only spread panic among those Barbarians, but should also resound as far as this place, and cause here the joy which cannon-shots give when they announce some signal victory. His meaning was that the Iroquois, Savages although they were, were not so contemptible [22] as to render it unnecessary to provide good arms and equipment for their conquest.

faluſt ſe premunir de bonnes armes, & eſtre bien equippez pour les vaincre.

Il eſt vray, adjouſta-t-il par vn quatriéme preſent, que l'ennemi met la moitié de ſa vaillance à bien courir: il combat d'ordinaire tout nud, n'ayant que le fuſil en main, & la hache à la ceinture, ſoit pour mieux pourſuivre la victoire, ſoit pour fuir plus legerement. Quand vous l'aurez vaincu, vous ne l'aurez pas pris; particulierement eſtant, comme vous eſtes, embarraſſez d'habits, qui ſont incommodes à courir par les haliers & broſſailles, s'ils ne ſont bien retenus & arreſtez. Voicy donc vne ceinture, propre à les ſerrer ſi juſtement, que vous ayez l'avantage d'eſtre couverts en pourſuivant vos ennemis, & que vous ne ſoyez pas toutefois moins agiles qu'eux, pour courir dans les bois.

[23] Le cinquiéme preſent portoit vne parole conſiderable: car il diſoit, que ce qu'il y avoit de plus fort parmy les Iroquois, n'eſtoit pas l'Iroquois; mais que leurs forces conſiſtoient, en la grande multitude de captifs, François, Hurons & Algonquins, & des autres Nations, qui ſont plus des deux tiers de la Nation Iroquoiſe, qu'ils contraignent de porter les armes contre nous.

Il adjouſtoit, que ſi nous pouvions attirer à nous, tous ces Captifs; l'on déferoit ce ſuperbe Iroquois, ſans coups ferir, & qu'il tomberoit par terre, ou comme vn arbre, dont on a couppé la racine, ou comme vne montagne, dont on auroit ſapé les fondemens. Qu'au reſte, il n'eſtoit pas ſi mal-aiſé de débaucher tous ces Captifs, du ſervice de ces maiſtres cruels, pour leſquels ils [24] n'ont que de la crainte & de la haine dans le cœur, & non pas de l'amour. Que quand

"It is true," he added, producing a fourth present, "that the enemy places half his prowess in his fast running, fighting usually entirely naked, and with only his musket in his hand and his hatchet in his belt,—either to make it easier for him to win the victory, or to render his flight more unimpeded. When you have defeated him, you will not have captured him,—especially as you are embarrassed with clothing ill adapted for running through thickets and underbrush, unless it is well girt up and secured. Here, then, is a girdle suitable for fastening your garments so properly that you will have the advantage of being clothed in your pursuit of the enemy, and yet will be not less agile than he for running in the woods."

[23] The fifth present accompanied a clause of importance; for he said that the element of greatest strength among the Iroquois was not the Iroquois themselves, but that their might resided in the large number of captives,—French, Huron, Algonquin, and those from other Nations,—who formed more than two-thirds of the Iroquois Nation, and were compelled by the latter to bear arms against us.

He added that, if we could draw all these Captives to our side, we could defeat that haughty Iroquois without striking a blow; and he would fall to the ground either like a tree whose roots have been cut, or like a mountain whose base has been undermined. Furthermore, he said, it was not so very difficult to entice all these Captives away from the service of those cruel masters, for whom they [24] had only fear and hatred in their hearts, and not love. It would only be necessary to announce to the Iroquois, when the French army approached their villages,

l'armée Françoiſe approcheroit des bourgades Iroquoiſes, on n'auroit qu'à ſignifier aux Iroquois, qu'ils euſſent à nous livrer tous ces Captifs, les laiſſant dans leur liberté; qu'autrement nous ferions main-baſſe par tout. S'ils les rendent, les voilà ſans bras: s'ils les refuſent, on les y contraindra par force, & ces Captifs d'eux-meſmes ſe rangeront à nous, voyans leur ſeureté parmy nous.

Enfin le dernier preſent, eſtoit pour encourager l'armée Françoiſe, contre la longueur & les difficultez du chemin, qui mene aux Iroquois: & pour faire vne nouvelle proteſtation de leur obeïſſance, & de leur fidelité au ſervice du Roy.

Monſieur de Tracy teſmoigna beaucoup agréer ces complimens [25] ſauvages, s'eſtant fait expliquer par vn truchement, tout ce qui ſe diſoit; & n'y trouvoit rien de ſauvage. Il donna aſſeurance, à cette pau[u]re Nation Huronne, qu'on n'eſpargneroit rien pour la remettre en ſa premiere ſplendeur.

Les Algonquins ne pûrent pas s'acquiter ſi-toſt, de ce meſme devoir; parce qu'ils eſtoient diſſipez dans les bois, pour leur chaſſe, lors que Monſieur de Tracy arriva. Mais s'eſtant reünis quelque temps aprés, ils vinrent le trouver à Quebec; & Noël Tekoüerimat, le plus ancien Chreſtien, fit ſa harangue au nom de tous, accompagnée de neuf preſens.

Par le premier, il declara, qu'il reconnoiſſoit le Roy de France pour Maiſtre de toute la terre, & qu'il luy rendoit l'hommage que tous les fideles ſujets doivent à leur Maiſtre.

[26] Par le ſecond, qu'il regardoit Monſieur de Tracy, comme vn bras droit du Roy, qui venoit pour

that they must hand over to us all these Captives, and leave them entirely free; that otherwise we would resort to violence. If they delivered them up, they themselves would be defenseless; if they refused, we could compel them by force, while the Captives would voluntarily take our side, seeing that their own safety lay with us.

Finally, the last present was meant to encourage the French army to face the length and obstacles of the route leading to the Iroquois, and to serve as a fresh attestation of the donors' obedience and fidelity to the King's service.

Monsieur de Tracy declared his great pleasure at these native compliments, [25] having caused an interpreter to explain to him all that was said, and he found therein no indication of the savage. He assured that poor Huron Nation that no pains should be spared to restore it to its pristine splendor.

The Algonquins could not so soon acquit themselves of this duty, because, when Monsieur de Tracy arrived, they were scattered in the woods for the purpose of hunting. But, reassembling some time afterward, they came to seek him at Quebec; and Noël Tekouerimat, the Christian of longest standing, delivered, in the name of all, his harangue, which was accompanied by nine presents.

With the first he declared that he recognized the King of France as Master of all the earth, and that he rendered him the homage that all faithful subjects owe their Master.

[26] With the second, that he regarded Monsieur de Tracy as the King's right arm, come to establish the country on a firm basis, and to revive the French and the Algonquins.

affermir la terre, & pour réſuſciter le François, & l'Algonquin.

Par les quatre ſuivans, il luy donnoit des armes, propres pour combatre l'Iroquois.

Par le ſeptiéme preſent, il rallumoit le feu de guerre, qui eſtoit preſque tout eſteint par l'effuſion de tant de ſang.

Le huitiéme tendoit à ce que la Nation Françoiſe & l'Algonquine, demeuraſſent bien vnies; à cauſe que ſans cette mutuelle intelligence, la victoire de l'Iroquois ſeroit trop difficile, & tres-incertaine. Qu'au reſte, eſtans tous Chreſtiens, ils combattoient pour la meſme cauſe, & qu'ainſi ils devoient agir de concert, n'ayans tous qu'vn [27] meſme deſſein, la deſtruction de l'Iroquois, & la publication de l'Evangile.

Par le dernier preſent, ce Capitaine fit avancer les Chefs des Algonquins, qui l'environnoient, les offrant à Monſieur de Tracy, pour marcher avec luy, & pour l'accompagner dans l'expedition qu'il alloit entreprendre.

Il eſt vray que le retardement des autres navires, qui portoient la plus grande partie de nos troupes, & qui ne pûrent arriver toutes avant la my-Septembre, a obligé de differer cette guerre au Printemps, & à l'Eſté prochain: mais Monſieur de Tracy ne voulant perdre aucun moment, commanda ſans delay quatre Compagnies du Regiment de Carignan-Saliere, qui eſtoient arrivées les premieres, d'aller au pluſtoſt ſe ſaiſir des poſtes [28] les plus avantageux, pour avoir le paſſage libre dans le païs des Iroquois.

Elles partirent de Quebec le 23. de Iuillet, & ayant groſſi leurs troupes d'vne Compagnie de Volontaires

With the four following he gave him arms suitable for fighting the Iroquois.

With the seventh present he rekindled the war-fire, which had been nearly extinguished by so much bloodshed.

The eighth was to promote the continued firm union of the French and Algonquin Nations, because, without such mutual understanding, the conquest of the Iroquois would be too difficult and very uncertain. Besides, as they were both Christian peoples, they were fighting for the same cause and ought thus to act in concert, having both but one [27] and the same end in view — the destruction of the Iroquois and the publication of the Gospel.

With the last present, this Captain caused the Algonquin Chiefs who stood around him to step forward, and offered them to Monsieur de Tracy, to march with him and attend him on the expedition that he was about to undertake.

It is true, the delay of the other vessels, which were bringing the larger part of our troops, and could not all arrive before the middle of September, compelled a postponement of this war until next Spring and Summer; but Monsieur de Tracy, unwilling to lose a single moment, immediately ordered four Companies of the Carignan-Saliere Regiment, which were the first to arrive, to go with all expedition and seize [28] the most advantageous positions, in order to have an open passage into the Iroquois country.

They started from Quebec on the 23rd of July, and, after reinforcing their troops with a Company of Volunteers from this country, commanded by Sieur de Repentigny, arrived at Three Rivers at a

de ce païs, commandée par le Sieur de Repentigny; elles arriverent aux Trois-Rivieres bien à propos, pour les delivrer de la crainte des Iroquois, qui depuis peu de temps, y eſtoient venus faire leurs courſes ordinaires, avoient tué quelques habitans, & fait quelques captifs.

time most opportune to relieve the people from their fear of the Iroquois. These enemies had recently approached that place on one of their customary marauding excursions, and had slain some of the settlers, and taken some captives.

[29] CHAPITRE III.

DE L'ARRIVÉE DES ALGONQUINS SUPERIEURS À QUEBEC: & DE LA MISSION DU P. CLAUDE ALLOÜEZ VERS CES PEUPLES.

PENDANT que ces troupes avancées attendoient aux Trois-Rivieres, vn vent favorable pour paſſer outre, & traverſer le lac Saint-Pierre; elles eurent le plaiſir de voir arriver vne centaine de canots des Outaoüax, & de quelques autres Sauvages nos alliez, qui venoient des quartiers du Lac ſuperieur, à quatre & cinq cens lieuës d'icy, pour faire leur commerce ordinaire, & ſe fournir de leurs beſoins, en nous donnant pour échange leurs peaux de Caſtor, qu'ils ont chez eux en tres-grande abondance.

[30] Vn François, qui l'année precedente les avoit ſuivis, & qui les a accompagnez dans leurs voyages, nous fait rapport qu'il y a parmy ces Nations, plus de cent mille combatans; Que les guerres y font de continuels ravages; que les Outaoüax ſont attaquez d'vn coſté par les Iroquois, & de l'autre par les Nadoüeſſioüax, peuples belliqueux, à plus de ſix cens lieuës d'icy, & qui ont auſſi d'autres guerres cruelles, avec d'autres Nations encore plus éloignées; & qu'il y a plus de cent bourgades de diverſes loix & coûtumes.

Il s'obſerve, en ces païs-là, vn genre d'idolâtre aſſez extraordinaire. Ils ont vn marmouſet de bronſe noir, pris ſur le païs, qui a vn pied de haut; auquel

[29] CHAPTER III.

THE ARRIVAL OF THE UPPER ALGONQUINS AT QUEBEC, AND FATHER CLAUDE ALLOUEZ'S MISSION TO THOSE PEOPLES.

WHILE these advance-troops were waiting, at Three Rivers, for a favorable wind to continue their voyage and cross lake Saint Pierre, they had the pleasure of witnessing the arrival of a hundred canoes, filled with Outaouax and some other Savages allied to us. These came from the neighborhood of Lake superior, four or five hundred leagues from here, to do their usual trading and supply their wants — giving us in exchange their Beaver-skins, which they have in their country in very great abundance.

[30] A Frenchman who had followed them the year before, and who accompanied them on their excursions, reports to us that there are more than a hundred thousand fighting men among those Nations; that warfare causes constant devastation there; that the Outaouax are attacked on one side by the Iroquois, and on the other by the Nadouessiouax — a warlike people living more than six hundred leagues from here, and waging also other cruel wars with other still more distant Nations; and that there are more than a hundred villages, with different laws and customs.

There is observed in those regions a kind of idolatry which is rather unusual. They have a grotesque image of black bronze, one foot in height, which

ils donnent de la barbe, comme à vn European; quoy que les Sauvages n'en ayent point. [31] Il y a certains jours deſtinez pour honorer cette ſtatuë, par des feſtins, par des jeux, par des danſes, & meſme par des prieres qu'ils luy adreſſent, avec diverſes ceremonies. Il y en a vne entre-autres, qui eſt de ſoy ridicule; mais qui eſt remarquable, en ce qu'elle contient vne eſpece de ſacrifice. Tous les hommes, les vns aprés les autres, s'approchent de la ſtatuë, & pour luy rendre hommage de leur tabac, ils luy preſentent la pipe en main, pour petuner: mais comme l'idole ne peut s'en ſervir; ils petunent en ſa place, luy rejettant au viſage la fumée du tabac qu'ils ont dans la bouche: ce qui peut paſſer pour vne eſpece d'encenſement, & de ſacrifice.

Ce ne ſera pas là, le plus grand des ennemis qu'il faudra combatre au Pére Claude Alloüez, ſur qui le [32] ſort eſt heureuſement tombé, pour cette grande & penible Miſſion. Il attendoit à Montreal, depuis long-temps, quelques Sauvages de ces Nations ſuperieures, plus éloignées de nous; pour remonter avec eux dans leur païs, & en faire vn païs Chreſtien. Vne bande de ſoixante Nepiſſiriniens ayant pris le devant, il les receut comme des Anges de cette Nouvelle Egliſe. C'eſt ainſi qu'il les nomme, dans vne lettre qu'il en eſcrit, en ces termes.

Enfin il a plû à Dieu nous envoyer les Anges des Algonquins ſuperieurs, pour nous emmener en leur païs, & les aider à y eſtablir le Royaume de Noſtre Seigneur. Ce fut Ieudy dernier, vingtiéme de Iuillet, qu'aprés que j'eû dit vne Meſſe votive à ce deſſein, en l'honneur de Saint Ignace & de Saint Xavier, ils arriverent ſur le midy, [33] aprés vingt

was found in the country, and to which they give a beard like a European's, although the Savages themselves are beardless. [31] There are certain fixed days for honoring this statue with feasts, games, dances, and even with prayers, which are addressed to it with divers ceremonies. Among them there is one which, although ridiculous in itself, is yet remarkable in that it embraces a kind of sacrifice. All the men, one after another, approach the statue and, in order to pay it homage with their tobacco, offer it their pipes, that it may smoke; but, as the idol cannot avail itself of the offer, they smoke in its stead, blowing into its face the tobacco-smoke which they have in their mouths,—which may be regarded as a mode of offering incense and performing sacrifice.

That superstition will not be the chief foe to be combated by Father Claude Allouez, to whom [32] this great and arduous Mission has happily fallen by lot. For a long time he was waiting at Montreal for some Savages of those upper Nations that are more remote from us, in order to return with them to their country and make of it a Christian land. A band of sixty Nepissiriniens being the first to appear, he received them as Angels of that New Church. So he called them in a letter which he wrote concerning them, as follows:

"At last God has been pleased to send us the Angels of the upper Algonquins to conduct us to their country, where we are to aid them in establishing Our Lord's Kingdom. Toward noon of last Thursday, the twentieth of July, after I had said a votive Mass in honor of Saint Ignatius and Saint Xavier, to promote this end, they arrived [33] after a twenty days' journey by water from the Sault of

jours de navigation, depuis le Saut du Lac ſuperieur. Ie leur parlay d'abord du Paradis, & de l'Enfer, & de nos autres myſteres, à quoy ils ſe rendoient fort attentifs, & m'eſcoutoient avec plus de ſilence, que lors que leur Capitaine haranguoit: j'eſpere que le Saint Eſprit, qui les rendoit ſi dociles, leur fera la grace de recevoir avec vne ſoûmiſſion d'eſprit, les ſemences de l'Evangile, que nous leur portions en leur païs.

Ces Sauvages venus de ſi loin, furent attaquez deux fois par les Iroquois, pendant leur voyage. La premiere fut peu de temps aprés leur départ, les Iroquois leur allant dreſſer des embuſcades, aux endroits les plus dangereux par où ils doivent paſſer, pour venir icy faire leur trafic, & leur commerce avec nos François. Or comme les Algonquins [34] de cette Nation, ſont plus marchands que ſoldats, & qu'ils ſont toûjours embarraſſez de leur charge, & peu munis de poudre & d'armes à feu, qu'ils viennent chercher icy; Cela eſt cauſe, que quelque nombre qu'ils puiſſent eſtre, ils évitent toûjours d'en venir aux mains avec leurs ennemis, pour peu qu'ils en rencontrent, craignans toûjours, qu'il n'y en ait d'autres en campagne, qui doivent venir fondre ſur eux.

De fait ayant trouvé en chemin les Iroquois, qui s'eſtoient renfermez dans vn meſchant fort de pieux, au nombre de vingt ou trente ſeulement; les Algonquins, quoy qu'ils fuſſent plus de trois cens hommes, firent bien ſemblant de les aſſieger, & s'arreſterent quelques jours autour de ce fort, empeſchant les Iroquois d'en ſortir, mais ſans oſer faire l'attaque.

[35] Les Iroquois, en peu de temps, ſe trouverent reduits dans vne grande extremité, à cauſe que l'eau

Lake superior. I spoke to them at the outset on the subject of Paradise and Hell and our other mysteries — to which they paid excellent attention, listening to me in greater silence than when their Captain harangued them. I hope the Holy Ghost, after rendering them thus docile, will give them the grace to receive with submissive minds the Gospel seeds which we were bearing to their country."

These Savages, coming from such a distance, were twice attacked by the Iroquois during their journey. The first time was soon after they set out, when the Iroquois laid ambuscades for them in the most dangerous places which they must pass in coming hither to carry on their traffic and commerce with our French. Now, the Algonquins [34] of that Nation are traders rather than soldiers, and they are always encumbered with their burdens, and scantily provided with powder and firearms,— which they come here to obtain. Therefore, however numerous they may be, they always avoid any collision with their foes, however few of the latter they may encounter, ever fearing there may be others in the field, about to fall upon them.

Indeed, when they met with the Iroquois on their way, the latter having ensconced themselves, to the number of twenty or thirty only, in a wretched fort of stakes, the Algonquins, although more than three hundred strong, actually made a feint of besieging them, and lingered for some days about this fort, preventing the Iroquois from coming out, but themselves not daring to attack them.

[35] The Iroquois soon found themselves reduced to great straits for want of water; therefore, in order to be allowed access to the river, some of their

leur manquoit: de ſorte que pour avoir la liberté d'aller juſqu'à la riviere, quelques-vns d'eux ſortirent du fort, avec quelques preſens en main, & demanderent à parlementer. Mes Freres, dirent-ils, pourquoy tardez-vous tant à nous attaquer? Nous ſommes bien reſolus de vous recevoir en gens de cœur, & vous vendre bien cher noſtre vie: puiſque dans le grand nombre que vous eſtes, en comparaiſon du nôtre, nous ne pouvons eſchaper vos mains: Mais ce ne ſera pas ſans bien du carnage de part & d'autre. Au reſte nous manquons d'eau dans noſtre fort: voicy vn preſent que je vous fais, pour nous donner la liberté d'aller juſqu'à la riviere.

Ce preſent eſtoit vn Collier de [36] Porcellaine, qui ſont les perles & les diamans de ce païs, & qui charma les yeux des Outaoüak. Ils l'accepterent volontiers, laiſſant le paſſage libre à leurs ennemis, pour aller puiſer de l'eau, dans vn ruiſſeau, aſſez proche de là.

Cette premiere ambaſſade ayant ſi heureuſement reüſſi aux Iroquois; & d'ailleurs ſe voyans toûjours aſſiegez, & leurs proviſions ſe diminuer beaucoup, ils en tenterent vne ſeconde. Quelques-vns d'eux ſortirent du fort, avec d'autres preſens, plus beaux que les premiers, & crierent de loin; Mes Freres, que tardez-vous icy ſi long-temps? venez nous attaquer; ou continuez voſtre chemin. Nous vous le rendons plus facile, & nous eſcartons les rochers, qui pourroient arreſter, & briſer vos canots. Ils jetterent en meſme temps d'autres preſens aux pieds des Outaoüak, [37] comme pour aplanir leur chemin: qui en effet ſe tinrent heureux, de pouvoir paſſer outre, & de continuer leur voyage, avec quelque eſpece d'hon-

number came out of the fort with presents in their hands, and asked for a parley. "Brothers," said they, "why do you delay so long about attacking us? We are fully resolved to receive you like brave men, and to sell you our lives at a very dear price — since, owing to your great superiority of numbers over us, we cannot escape you. But the engagement will not be without great bloodshed on both sides. Furthermore, we are in want of water in our fort, and I offer you this present to allow us free access to the river."

The present was a Collar of [36] Porcelain — the pearls and diamonds of this country — and it captivated the gaze of the Outaouak. They gladly accepted it, and left their enemy free passage to go and draw water in a stream not far from there.

As this first delegation proved so successful for the Iroquois, and as, moreover, they still saw themselves besieged, and their provisions were fast diminishing, they made a trial of a second. Some of them issued from the fort with other presents, more beautiful than the first, and cried out from afar: "Why do you linger here so long, Brothers? Come and attack us, or continue your journey. We make your departure easy, and remove the rocks that might check or shatter your canoes." With these words they threw down additional presents at the feet of the Outaouak, [37] as if to make smooth their path; and, indeed, the travelers deemed themselves fortunate to be able to pass on and continue their journey with some appearance of honor, after the occurrence of several skirmishes on each side, in which a few men had been slain.

The second encounter that they had with the Iroquois during their journey, was a little above the

neur; aprés qu'il s'eſtoit fait quelques eſcarmouches, de part & d'autre, où quelques-vns avoient eſté tuez.

La ſeconde rencontre qu'ils firent des Iroquois, pendant leur voyage, fut vn peu au deſſus de la riviere de Richelieu, au Cap dit de maſſacre: où quelques Iroquois s'eſtant mis en embuſcade, firent leur deſcharge ſur les derniers canots des Outaoüak, qui filoient le long du bord de l'eau, & en tuërent quelques-vns; prenant auſſi-toſt la fuite dans les bois, de peur d'eſtre attaquez par vn ſi grand nombre d'ennemis, qu'ils avoient laiſſé paſſer.

Ils arriverent donc aux Trois-Rivieres, [38] aprés ces deux rencontres: & y ayant fait leur petit commerce, ils haſterent promptement leur retour, pour ne pas donner aux Iroquois le loiſir de s'aſſembler, & de les venir attendre au paſſage, en quelque défilé, où ils les auroient pû ſurprendre à l'impourveu.

Le Pere Alloüez ſe jette parmy eux, & les ſuit dans leur païs, pour y publier la Foy, à tant de vaſtes Regions, & en meſme temps, leur porter les bonnes nouvelles du ſecours venu de France, qui les delivrera enfin des Iroquois.

Monſieur de Tracy chargea le Pere, de trois preſens, qu'il devoit faire à ces Peuples, quand il y ſeroit arrivé; leur declarant,

Premierement, qu'enfin le Roy alloit ranger à la raiſon l'Iroquois; & par conſequent ſouſtenir toute leur terre, qui eſtoit en ſon penchant.

[39] Secondement, que ſi les Nadoüeſſioüek, qui ſont d'autres ennemis, qu'ils ont auſſi ſur les bras, ne veulent entendre à la paix, il les y contraindra par la force de ſes armes.

Le troiſiéme preſent, eſtoit pour exhorter toutes

Richelieu river, at the so-called Cap de massacre, where some Iroquois, lying in ambush, fired a volley on the last of the Outaouak canoes, as they were defiling past near the water's edge. They killed several men, and then fled at once into the woods, fearing an attack from so large a body of foes, whom they had allowed to pass.

After these two encounters, then, they arrived at Three Rivers, [38] where they did their little trading, and immediately hastened home again, in order not to give the Iroquois time to gather their forces, and come to intercept them in some defile, where they could have fallen on them unawares.

Father Allouez hastily joined them, and accompanied them to their country, there to proclaim the Faith to so many vast Regions, and, meanwhile, to bear them the good news of the succor come from France, which at last would free them from the Iroquois.

Monsieur de Tracy gave into the Father's care three presents, which he was to give to these People when he arrived among them, declaring to them:

First, that the King was finally about to bring the Iroquois to their senses, and hence would grant his support to all their own land that was on the verge of ruin.

[39] Secondly, if the Nadouessiouek, other enemies with whom they also had to deal, would not listen to terms of peace, he would compel them to do so by force of arms.

The third present was to exhort all the Algonquin Nations of those regions to embrace the Faith, of which certain individuals have already received some tincture from the tireless labors and Apostolic zeal

les Nations Algonquines de ces quartiers-là, d'embraſſer la Foy, de laquelle quelques-vns ont déja eu quelque teinture, par les ſoins infatigables, & par le zele Apoſtolique du Pere René Menard, qui par vne conduite particuliere de la Providence, ſe perdit dans leurs bois, où il eſt mort de faim, & de miſeres, abandonné de tout ſecours humain: Mais Dieu, ſans doute, ne l'aura pas abandonné; puiſqu'il eſt par tout avec ceux qui ſe perdent pour ſon amour dans la conqueſte des ames, rachetées du Sang de IESVS CHRIST.

[40] Quelques années auparavant, vn autre de nos Peres, le Pere Leonard Garreau, ayant pris le meſme chemin, avec la meſme Nation des Outaoüak, dans les meſmes deſſeins du ſalut de ces ames, y trouva auſſi heureuſement la mort, dés la ſeconde journée de ſon voyage; ayant eſté tué dans vne embuſcade d'Iroquois, qui les attendoient au paſſage. Il ſe peut faire, que le Pere qui part maintenant avec eux, face bien-toſt vne pareille rencontre: mais vn homme vrayment Apoſtolique, eſt content par tout de mourir, puiſqu'il trouve par tout l'entrée du Paradis. Si c'eſt vne mort heureuſe ſelon le monde, que de mourir dans vn combat au ſervice de ſon Prince, qui aprés tout ne peut recompenſer vn homme mort, puiſque ſon pouvoir ne s'eſtend pas juſque-là; Ceux qui meurent au [41] ſervice du Roy des Rois, n'ont-ils pas vne mort mille fois plus heureuſe, puiſqu'elle eſt recompenſée de l'Eternité.

of Father René Menard, who, by a special dispensation of Providence, lost his way in their woods and died there of hunger and want, destitute of all human succor. But surely God cannot have forsaken him, since everywhere he is with those who, for love of him, lose their way in the conquest of souls redeemed by the Blood of JESUS CHRIST.

[40] Some years previously, another of our Fathers — Father Leonard Garreau, who had taken the same route with the same Outaouak Nation, likewise for the purpose of saving their souls — also met with a blessed death among them, on the second day of his journey, being slain in an ambuscade of Iroquois who were waiting for them to pass. It may be that the Father who is now starting out with them will ere long meet with a like accident; but a man who is truly an Apostle is glad to die anywhere, since he everywhere finds entrance to Paradise. If it is a happy death, in the world's estimation, to die in battle, in the service of one's Prince,— who, after all, cannot reward a dead man, his power not extending so far,— have not those who die in the [41] service of the King of Kings a death a thousand times happier, since its reward is Eternity?

CHAPITRE IV

DES PREMIERS FORTS CONSTRUITS SUR LA RIVIERE DES IROQUOIS.

EN meſme temps que les Outaoüak s'embarquoient, pour remonter en leur païs, le vent s'étant rendu plus favorable, les ſoldats qui avoient eſté obligez de s'arreſter aux Trois-Rivieres, s'embarquerent auſſi; & aprés avoir navigé ſur le lac de Saint-Pierre, ils ſe rendirent à l'entrée de la riviere de Richelieu, qui conduit aux Iroquois d'Anniegué.

Le deſſein que l'on avoit à cette premiere campagne, eſtoit de faire [42] baſtir ſur le chemin, quelques forts, que l'on a jugez abſolument neceſſaires, tant pour aſſeurer le paſſage, & la liberté du commerce, que pour ſervir de magaſins aux troupes, & de retraites aux ſoldats malades, & aux bleſſez.

Pour cét effet on a choiſi trois poſtes avantageux. Le premier, à l'emboucheure de la riviere des Iroquois. Le ſecond, dix-ſept lieuës plus haut, au pied d'vn courant d'eau, que l'on appelle le Sault de Richelieu. Le troiſiéme environ trois lieuës plus haut que ce courant.

Le premier fort, nommé Richelieu, a eſté fait par Monſieur de Chamblay, qui commandoit cinq Compagnies, que Monſieur de Tracy y avoit envoyées.

Le ſecond fort, nommé Saint-Louïs, à cauſe qu'il fut commencé [43] dans la ſemaine, que l'on celebroit

CHAPTER IV.

OF THE FIRST FORTS CONSTRUCTED ON THE RIVER OF THE IROQUOIS.

AT the same time when the Outaouak were embarking to return to their country, the wind having become more favorable, the soldiers who had been forced to halt at Three Rivers embarked also; and, crossing lake Saint Pierre, proceeded to the mouth of the Richelieu river, which leads to the Iroquois of Anniegué.

The purpose in view in this first campaign was to erect [42] along the route certain forts, which were deemed absolutely necessary, both for maintaining open communication and the freedom of traffic, and also for serving as magazines for the troops, and places of refuge for sick and wounded soldiers.

For this purpose, three advantageous positions were chosen — the first at the mouth of the river of the Iroquois; the second seventeen leagues higher up, at the foot of some rapids called the Richelieu Falls; and the third about three leagues above these rapids.

The first fort, named Richelieu, was erected by Monsieur de Chamblay, who commanded five Companies sent thither by Monsieur de Tracy.

The second, named fort Saint Louis,— because it was begun [43] the week in which the festival of that great Saint, Protector of our Kings and of France, was celebrated,— was built by Monsieur Sorel, who

la feſte de ce grand Saint, Protecteur de nos Rois, & de la France; a eſté fait par Monſieur Sorel, qui commandoit cinq autres Compagnies, du Regiment de Carignan-Salieres.

Monſieur de Salieres, Colonel du Regiment, a voulu prendre luy-meſme, le poſte le plus avancé vers les ennemis, & le plus dangereux A peine oſoit-on eſperer que cét ouvrage deuſt eſtre fait avant les neiges, n'ayant pû eſtre commencé que bien tard: Mais le Chef qui a blanchi ſous les armes, & qui par le nombre des années, n'a rien perdu encore de ſa vigueur, ni de ſon courage, ayant mis le premier la main à l'œuvre, a ſi bien animé les ſoldats par ſon exemple, que le fort a eſté heureuſement achevé le mois d'Octobre, au jour de Sainte Tereſe, [44] d'où il a tiré ſon nom.

De ce troiſiéme fort de Sainte Tereſe on peut aller commodément juſqu'au lac de Champlain, ſans rencontrer aucuns rapides, qui puiſſent arreſter les bateaux.

Ce lac, aprés ſoixante lieuës de longueur, aboutit enfin au terres des Iroquois Annieronnons. C'eſt là que l'on a deſſein de baſtir encore dés le Printemps prochain, vn quatriéme fort, qui dominera dans ces contrées, & d'où l'on pourra faire des ſorties continuelles ſur les ennemis, s'ils ne ſe rendent à la raiſon.

Nous donnerons à la fin du chapitre ſuivant, le Plan de ces trois forts, avec la Carte du païs des Iroquois, que l'on n'a point encore veuë; aprés avoir remarqué quelques particularitez de ces Peuples, qui nous traverſent depuis ſi [45] long-temps, pour n'avoir jamais eſté bien attaquez.

commanded five other Companies of the Carignan-Salieres Regiment.

Monsieur de Salieres, Colonel of the Regiment, determined to take in person the post nearest to the enemy, and the most dangerous. Hardly did we dare hope that this work would be done before snow came, as it had been impossible to begin it until very late; but the Leader,—who has grown gray in military service, although he has not yet, despite his advanced age, lost any of his vigor or courage,—being the first to put his hand to the work, so greatly encouraged the soldiers by his example that the fort was fortunately completed in the month of October, on Saint Theresa's day, [44] whence it took its name.

From this third fort of Sainte Terese there is ready access to lake Champlain, without encountering any rapids to check a boat's progress.

This lake, which is sixty leagues long, finally ends at the territory of the Annieronnon Iroquois, where it is intended to erect, as soon as Spring opens, still a fourth fort which shall command those regions, and whence repeated sorties can be made against the enemy, if the latter refuse to come to terms.

At the end of the following chapter, after noting some particulars concerning these Peoples,—who, because they have never been vigorously attacked, have so long been thwarting our purposes,—we shall give the Plan of these three forts, together with a Map, which has [45] not yet been seen, of the country of the Iroquois.

CHAPITRE V.

DU PAÏS DES IROQUOIS, & DES CHEMINS QUI Y CONDUISENT.

IL faut ſçavoir que les Iroquois ſont compoſez de cinq Nations, dont la plus voiſine des Hollandois, eſt celle d'Anniegué, compoſée de deux ou trois bourgades, qui contiennent environ trois à quatre cens hommes, capables de porter les armes.

Ceux-cy nous ont toûjours fait la guerre, quoy qu'ils ayent quelquefois fait ſemblant de demander la paix.

Tirant vers l'Occident, à quarante-cinq lieuës de chemin, ſe trouve la ſeconde Nation, que l'on [46] appelle Onnejout, qui n'a pour le plus, que cent quarante hommes de guerre, & n'a jamais voulu entendre à aucuns pourparlers de paix: au contraire a toûjours brouïllé les affaires, lorſqu'elles ſembloient s'accommoder.

A quinze lieuës vers le Couchant, eſt Onnontagué, qui a bien trois cens hommes. Nous y avons eſté autrefois receus comme amis, & traitez en ennemis. Ce qui nous obligea de quitter ce poſte, où nous avons demeuré deux ans; comme au centre de toutes les Nations Iroquoiſes, d'où nous avons publié l'Evangile à tous ces pauvres peuples; aſſiſtez d'vne garniſon de François, envoyez par Monſieur de Lauſon, alors Gouverneur de la Nouvelle France; pour prendre poſſeſſion de ces contrées, au nom de ſa Majeſté.

CHAPTER V.

OF THE IROQUOIS COUNTRY, AND THE ROUTES LEADING THITHER.

IT must be stated that the Iroquois are composed of five Nations, of which the nearest to the Dutch is that of Anniegué, embracing two or three villages, which contain perhaps three to four hundred men able to bear arms.

These people have always made war upon us, although they have at times pretended to ask for peace.

Forty-five leagues Westward is situated the second Nation, [46] called Onneiout, which has at most only a hundred and forty warriors, and has never consented to any peace parleys, but has always embroiled our relations whenever an understanding seemed to be at hand.

Fifteen leagues farther Westward lies Onnontagué, which has fully three hundred men. We were, in times past, received there as friends, and then treated like enemies; and this treatment forced us to abandon that post — which, as being the center of all the Iroquois Nations, we had occupied for two years, and from which we had proclaimed the Gospel to all those poor people; we were aided by a garrison of Frenchmen sent by Monsieur de Lauson, then Governor of New France, to take possession of those regions in his Majesty's name.

[47] A vingt ou trente lieuës de là, vers le Couchant encore, eſt le bourg d'Oïogoüen, de trois cens hommes de guerre; où nous avons eu vne Miſſion qui formoit vne petite Egliſe, remplie de pieté, au milieu de cette barbarie, l'année 1657.

Vers les extremitez du grand lac, qui s'appelle Ontario, eſt placée la plus nombreuſe des cinq Nations Iroquoiſes, appellée Sonnontoüan, qui contient bien douze cens hommes, dans deux ou trois bourgades, qui la compoſent.

Ces deux dernieres Nations ne nous ont jamais fait la guerre ouvertement, & ſe ſont toûjours conſervées comme neutres.

Toute cette eſtenduë de païs, eſt partie au Midy, partie au Couchant des habitations Francoiſes, à cent, & cent cinquante lieuës.

[48] Ce païs eſt pour la pluſpart fertile, chargé de beaux bois, entre autres de foreſts entieres de chaſtaigniers & de noyers, entrecoupé de quantité de lacs, & de rivieres tres-poiſſonneuſes.

L'air y eſt temperé, les ſaiſons reglées comme en France; & la terre, en divers endroits, capable de tous les fruits, que portent la Touraine & la Provence.

Les neiges n'y ſont pas hautes, ni de longue durée. Les trois Hivers, que nous y avons paſſé parmy les Onnontagueronnons, ont eſté doux, en comparaiſon des Hivers de Quebec, où les neiges couvrent cinq mois la terre, & ont trois, quatre & cinq pieds de hauteur.

Comme nous habitons la partie Septentrionale de la Nouvelle France, & les Iroquois la Meridionale, il ne faut pas s'eſtonner ſi leurs terres [49] ſont plus agreables & plus capables d'eſtre cultivées, & de porter de meilleurs fruits.

[47] Twenty or thirty leagues thence, still in a Westerly direction, is the village of Oiogouen, containing three hundred warriors. Here, in the year 1657, we had a Mission which, amid this barbarism, formed a Church filled with piety.

Toward the end of the great lake called Ontario is situated the most populous of the five Iroquois Nations, called Sonnontouan, and embracing fully twelve hundred men in the two or three villages which compose it.

These last two Nations have never made open war upon us, and have ever maintained a neutral attitude.

This entire stretch of country, to the distance of a hundred or a hundred and fifty leagues, lies partly Southward and partly Westward of the French settlements.

[48] For the most part, this region is fertile and covered with fine woods,— whole forests of chestnut and walnut trees, among others,— interspersed with many lakes and rivers, very rich in fish.

The climate there is temperate, the seasons succeeding regularly as in France, while the soil, in various parts, is adapted to the growth of all the products of Touraine and Provence.

Snow is not deep or lasting, the three Winters which we passed among the Onnontagueronnons having been mild in comparison with those of Quebec,— where for five months snow covers the earth to the depth of three, four, or five feet.

As we occupy the Northern part of New France, and the Iroquois the Southern, it is not to be wondered at if their lands [49] are pleasanter, better adapted to cultivation, and productive of fruits of superior quality.

Il y a deux rivieres principales, qui conduiſent aux Iroquois; l'vne, à ceux qui ſont vers la Nouvelle Hollande, & c'eſt la riviere de Richelieu, dont nous parlerons peu aprés; l'autre, mene aux autres Nations, qui ſont plus éloignées de nous, montant toûjours noſtre grand fleuve de Saint-Laurent; lequel au deſſus de Montreal, ſe coupe comme en deux branches; dont l'vne mene au païs ancien des Hurons, l'autre à celuy des Iroquois.

C'eſt vne des plus conſiderables rivieres que l'on puiſſe voir, ſi on a plus d'égard à ſa beauté, qu'à la commodité: car on y rencontre, preſque par tout, grand nombre de belles Iſles, les vnes grandes, les autres petites: mais toutes chargées [50] de beaux bois, & pleines de cerfs, d'ours, & de vaches ſauvages, qui fourniſſent abondamment les proviſions neceſſaires aux voyageurs, qui en trouvent par tout; & quelquefois des troupes entieres de beſtes fauves.

Les rivages de la terre ferme, ſont pour l'ordinaire ombragez de grands cheſnes, & autres bois de haute-futaye, qui couvrent de bonne terre.

Avant que d'arriver au grand lac Ontario, on en traverſe deux autres, dont l'vn ſe joint à l'Iſle de Montreal, & l'autre au milieu du chemin. Il a dix lieuës de long, ſur cinq de large; Il eſt terminé par vn grand nombre de petites Iſles tres-agreables à la veuë; & nous l'avons nommé le Lac de Saint-François.

Mais ce qui rend cette riviere incommode, [51] ce ſont les cheutes d'eau, & les rapides, qui continuënt preſque l'eſpace de quarante lieuës; à ſçavoir depuis Montreal, juſqu'à l'entrée de l'Ontario; n'y ayant que les deux lacs, dont j'ay parlé, dont la navigation ſoit facile.

There are two principal rivers leading to the Iroquois,—one to those living near New Holland, namely, the Richelieu river, of which we shall speak presently; the other leading to the remaining Nations, which are farther from us, by ascending our great river Saint Lawrence, which, above Montreal, is in a certain sense divided into two branches, one of them conducting to the former country of the Hurons, the other to that of the Iroquois.

It is one of the most notable rivers to be seen, considering rather its beauty than its utility; for there are found, throughout almost its entire course, many beautiful Islands, some large and others small, but all covered [50] with fine forests. These Islands are full of deer, bears, and wild cows, which furnish in abundance the provisions necessary for travelers, who find everywhere such game, and, occasionally, whole herds of animals of the deer species.

The banks of the river are usually shaded with great oaks and other full-grown forest-trees, which cover excellent soil.

Before reaching the great lake Ontario, we cross two others, one of which adjoins the Island of Montreal, while the other lies midway on the journey. The latter is ten leagues long by five broad, ending in many small Islands very pleasing to the view, and we have named it Lake Saint François.

But what detracts from this river's utility [51] is the waterfalls and rapids extending nearly forty leagues,—that is, from Montreal to the mouth of lake Ontario,—there being only the two lakes I have mentioned where navigation is easy.

In ascending these rapids, it is often necessary to alight from the canoe and walk in the river, whose

Lors que l'on ſurmonte ces torrens, il faut ſouvent deſcendre du canot, pour marcher dans la riviere, dont les eaux ſont aſſez baſſes en ces endroits-là, principalement vers les rivages.

On prend le canot à la main, le traiſnant aprés ſoy: d'ordinaire deux hommes ſuffiſent, l'vn à la pointe de devant, l'autre à la pointe de derriere; & comme le canot eſt tres-leger, n'eſtant que d'eſcorce d'arbres, & qu'il n'eſt pas chargé, il coule plus doucement ſur l'eau, ne trouvant pas grande reſiſtance.

Quelquefois on eſt obligé de [52] mettre le canot à terre, & de le porter quelque temps, vn homme devant, & l'autre derriere; le premier portant vne des pointes du canot ſur l'eſpaule droite, & le ſecond portant l'autre pointe ſur la gauche. Ce que l'on eſt obligé de faire: ſoit lors qu'il y a des cheutes d'eau, & des rivieres entieres, qui tombent quelquefois à pic, d'vne hauteur prodigieuſe; ſoit lors que les torrens ſont trop rapides; ou que l'eau y eſtant trop profonde, on ne ſçauroit y marcher, traiſnant le canot à la main; ſoit lors que l'on veut couper les terres, d'vne riviere à vne autre.

Mais lors que l'on eſt venu à l'emboucheure du grand lac, la navigation eſt facile, les eaux y eſtant paiſibles, s'élargiſſant d'abord inſenſiblement; puis environ du tiers, en ſuite plus de la moitié, & enfin à [53] perte de veuë; Sur tout aprés que l'on a traverſé vne infinité de petites Iſles, qui ſe trouvent à l'entrée du lac, en ſi grand nombre, & dans vne telle varieté, que les plus experimentez Pilotes Iroquois, s'y perdent quelquefois, & ont bien de la peine à reconnoiſtre les routes qu'il faut tenir, dans la confuſion, & comme dans le labyrinte que forment

waters are rather low in such places, especially near the banks.

The canoe is grasped with the hand and dragged behind, two men usually sufficing for this—one at the prow, and the other at the stern; and as the canoe is very light, being only of bark and unladen, it glides with the greatest ease over the water, and meets with but little resistance.

Occasionally one is obliged to [52] run it ashore, and carry it for some time, one man in front and another behind—the first bearing one end of the canoe on his right shoulder, and the second the other end on his left. One is forced to do this either on account of waterfalls and whole rivers, which sometimes fall straight downward from a prodigious height; or owing to the excessive swiftness of the current; or because, the water being too deep, it is impossible to walk and drag the canoe; or for the reason that one wishes to go across the country from one river to another.

But on gaining the mouth of the great lake, the navigation is easy, the water being calm there, and broadening out,—at first imperceptibly, then becoming about a third wider, afterward more than a half, and finally stretching away [53] farther than the eye can reach. This is especially so after one has passed countless small Islands lying at the entrance to the lake, in such great numbers and variety that the most experienced Iroquois Pilots sometimes lose their way among them, and have much difficulty in recognizing the right course in the confusion and labyrinth, so to speak, formed by these Islands—which, moreover, have nothing pleasing about them but their multitude. For they are nothing but great rocks

ces Iſles, qui d'ailleurs n'ont rien d'agreable, que leur multitude. Car ce ne ſont que de gros rochers qui ſortent de l'eau, & qui ne ſont couverts que de mouſſe, ou de quelques ſapins, & autres bois ſteriles, dont les racines prennent naiſſance dans les fentes de ces rochers, qui ne peuvent fournir d'autre aliment, & d'autre humeur à ces arbres ſteriles, que ce que les pluyes y peuvent apporter.

Aprés qu'on s'eſt tiré de ce triſte [54] ſejour, on découvre le lac, qui paroiſt comme vne mer ſans Iſles, & ſans rive: où les barques & les navires peuvent voguer, d'vn bout à l'autre, avec toute aſſeurance: en ſorte que la communication ſeroit facile, entre toutes les Colonies Françoiſes que l'on peut eſtablir ſur les bords de ce grand lac, qui a plus de cent lieuës de long, ſur trente ou quarante de large.

C'eſt de ce lieu-là que l'on peut ſe rendre, par diverſes rivieres, à toutes les Nations Iroquoiſes, excepté à celle des Annieronnons, dont le chemin eſt par la riviere de Richelieu, de laquelle nous pouvons bien dire deux mots, puiſque c'eſt ſur elle, que nos troupes ont desja fait les trois forts dont nous avons parlé.

Elle ſe nomme la riviere de Richelieu, à cauſe du fort du meſme [55] nom, qui y fut baſti, à ſon emboucheure, au commencement des guerres; & qui a eſté rebaſti tout de nouveau, pour s'aſſeurer de l'entrée de cette riviere.

Elle porte auſſi le nom, de la riviere des Iroquois, parce que c'eſt le chemin qui y conduit; & que c'eſt par là que ces Barbares nous venoient plus ordinairement attaquer.

Le lit de cette riviere eſt large preſque par tout,

projecting above the water, and covered only with moss or some firs and other fruitless trees, whose roots spring from clefts in these rocks—which can furnish those barren trees with no other nourishment or moisture than such as the rains are able to supply.

Extricating oneself from this gloomy [54] retreat, one discovers the lake, which appears like a sea, without Islands and without shores, on which barks and ships can sail from one end to the other in perfect safety. Hence communication would be easy between all the French Colonies that could be planted on the shores of this great lake, which is more than a hundred leagues long by thirty or forty wide.

Thence one can go by different rivers to all the Iroquois Nations except that of the Annieronnons, who are reached by way of the Richelieu river; to this stream we can well devote a few words, since on its banks our troops have already erected the three forts mentioned by us.

It is called the Richelieu river, from the fort of the same [55] name that was built at its mouth at the beginning of the wars; it has been quite recently rebuilt, to guard the entrance to that river.

It is also styled "the river of the Iroquois," as it forms the highway leading to them; and by that route those Barbarians have most often come to attack us.

The bed of this river is a hundred to a hundred and fifty feet wide throughout almost its entire course, although it is a little narrower at its mouth. Its banks are clothed with beautiful pines, through which it is easy to walk; and, in fact, fifty of our men made their way on foot there for nearly twenty

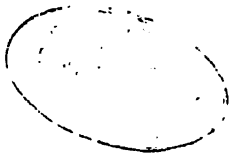
de cent, & cent cinquante pas; quoy qu'à ſon emboucheure, elle ſoit vn peu plus eſtroite: ſes bords ſont reveſtus de beaux pins, parmy leſquels on marche aiſément: Comme en effet, cinquante de nos hommes, y ont fait à pied, par terre, prés de vingt lieuës de chemin, depuis l'entrée de la riviere, juſques au Sault, que l'on nomme ainſi, quoy que [56] ce ne ſoit pas proprement vne cheute d'eau, mais ſeulement vn courant impetueux, remply de rochers, qui en arreſtent le cours, & en rendent la navigation preſque impoſſible, pendant trois quarts de lieuës; l'on pourra neantmoins avec le temps en faciliter le paſſage.

Pour le reſte de la riviere, elle a du commencement vn fort beau fond, on y rencontre juſqu'à huit Iſles, avant que d'arriver au baſſin, qui eſt au pied du Sault.

Ce baſſin eſt comme vn petit lac, d'vne lieuë & demie de tour, profond de ſix & huit pieds; où la peſche eſt tres-abondante, preſque en toutes ſaiſons.

A main droite de ce baſſin, en montant, ſe voit le fort de Saint-Louïs, baſti tout fraiſchement en ce lieu, qui eſt tres-avantageux [57] pour le deſſein que l'on a ſur les Iroquois, puiſque la ſituation le rend preſque imprenable, & le fait dominer ſur toute la riviere.

Aprés qu'on a paſſé les rapides du Sault, qui durent prés de trois lieuës; on voit le troiſiéme fort, qui termine tous ces rapides: Car l'on trouve en ſuite la riviere tres-belle, & fort navigable, juſqu'au lac, dit de Champlain, vers les extremitez duquel on entre ſur les terres des Iroquois Annieronnons.



leagues, from the mouth of the river up to the Falls, so called — although [56] there is really no waterfall there, but merely a swift current, filled with rocks which impede its course and render navigation almost impossible for three-quarters of a league. Yet in time the passage can be freed from obstructions.

As for the rest of the river, it has from its source a very fine bed, in which occur as many as eight Islands before the basin below the Falls is reached.

This basin is a sort of little lake, a league and a half in circumference, and from six to eight feet deep, in which fish are very plentiful at almost any season.

At the right of this basin, going up, one sees fort Saint Louis, very recently erected on that spot; it is an extremely advantageous place [57] for the purpose in view concerning the Iroquois, since its situation renders it well-nigh impregnable, and gives it the command of the entire river.

After passing the rapids of the Falls, which extend for nearly three leagues, one sees the third fort, which marks the end of all these rapids; for thereafter the river is found to be very beautiful and easy to navigate up to the lake called Champlain, toward the end of which one enters the territory of the Annieronnon Iroquois.

BIBLIOGRAPHICAL DATA: VOL. XLIX

CXV

Bibliographical particulars of the *Relation* of 1663–64 were given in Vol. XLVIII.

CXVI

Like particulars of the *Journal des Jésuites* were published in Vol. XXVII.

CXVII

In presenting the text of the *Relation* of 1664–65 (Paris, 1666), we follow a copy of the original Cramoisy edition in the Lenox Library — known there as the Lamoignon copy. It contains a prefatory epistle from François le Mercier to the provincial in France, dated "A Kebec le 3. Novembre 1665." No printed "Permission" appears in the volume; but the "Privilege" was "Donné à Paris au mois de Fevrier 1666." In the second line of the imprint of the title-page, "Sebastien" is erroneously printed "Seastien."

There has been some speculation about two issues of this *Relation*. Some copies have the following little piece inserted between the "Table" and text of the annual:

"LETTRE | DE LA R. MERE | SVPERIEVRE | Des Religieuſes Hoſpitalieres | de Kebec en la Nouuelle | France. | *Du* 23. *Octobre* 1665."

This letter is addressed "A Monſieur * * * * Bourgeois de Paris," and is dated on p. 10 (of its own pagination) De l'Hoſpital de Kebec en la Nouuelle France le 23. Octobre 1665, and signed "S. Marie de Saint Bonnauenture de Iesvs. Sup. Ind." The letter was an appeal for help in procuring necessaries for the Hospital nuns and their patients at Quebec. It is evident that it was printed separately, because it has its own signature-mark and pagination. We believe that it was also distributed separately, and that its presence in some copies of the *Relation* was incidental — purely optional with the printers, and not a component part of the *Relation* proper. After the necessary contributions had been procured, it was no longer pertinent to issue the "Lettre" with the *Relation*, and on that account it is lacking in some copies. Furthermore, this piece is not called for in the table of contents; and the catchword on the verso of the table, sig. $\tilde{a}_6$, shows that p. 1 of the text should come directly after the leaf with the "Table."

A folded plan, measuring 18¾ by 14 in., of considerable interest, is often lacking; it should be placed in the volume between the "Table" and the text. It is entitled: "Plans des forts faicts par le Regiment Carignan Salieres sur la Riuiere de Richelieu dicte autrement des Iroquois en la Nouuelle France." In the Harvard copy, this plan is bound at end of volume.

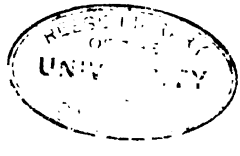
This annual forms no. 124 of Harrisse's *Notes*. In the Quebec reprint of 1858 the "Lettre" is not reproduced.

Collation: Title, with verso blank, 1 leaf; Le Mercier's prefatory epistle, pp. (5); blank, p. (1); "Privilege," with verso blank, pp. (2); "Table,"

pp. (2); text (11 chaps.), pp. 1–128. Signatures: ã in six, A–H in eights. The "Lettre" consists of sig. A in eight, and collates as follows: Half-title, with verso blank, 1 leaf; text, pp. 3–10; "Estat et Memoire des besoins, ..." pp. 11–16. On page 16 is added a notification to the charitably disposed "Messievrs et Dames," that contributions for the hospital may be sent to M. Sebastien Cramoisy. There is no mispaging.

Copies of this *Relation* have been sold or priced as follows: Squier (1876), no. 1960, sold for $10.75; O'Callaghan (1882), no. 1243 (without the "Lettre" and folded plan), sold to Library of Parliament (Ottawa), for $21, and had cost him $15; Chadenat, of Paris, priced a copy in 1889, lacking the plan, at 200 francs; Barlow (1890), nos. 1315 (without "Lettre") and 1316 (with "Lettre"), sold for $6 and $72.50, respectively; and Quaritch (May, 1899), offered a copy, without the plan, for £4.

Copies are to be found in the following libraries; as far as possible, we state condition: Lenox, with "Lettre;" New York State Library, with "Lettre;" Harvard, without "Lettre;" Brown (private), with "Lettre;" Marshall (private), without "Lettre" or plan; Ayer (private), without "Lettre;" State Historical Society of Wisconsin, without "Lettre;" St. Mary's College (Montreal), without "Lettre;" Library of Parliament (Ottawa), without "Lettre" or plan; Laval University (Quebec), has copies both with and without "Lettre;" British Museum, with "Lettre;" and Bibliothèque Nationale (Paris), has copies both with and without "Lettre."



NOTES TO VOL. XLIX

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 39).—*Esseigiou:* a river named by Bellin (1744), Lesquemin; by Bouchette (1846), L'Essumain; in Lovell's *Gazetteer*, Escoumain.

2 (p. 43).—This waterfall is 80 feet in height, and gives its name at this day to the small river which forms it, Sault aux Moutons; its waters are discharged into Mille Vaches Bay, about 30 miles below the mouth of the Saguenay.

3 (p. 45).—The Portneuf River enters the St. Lawrence a little east of Mille Vaches Bay. The Betsiamites or Bersimis, still farther east, is one of the large tributaries of the St. Lawrence; it takes its name from the tribe mentioned in our text (regarding whom, see vol. xviii., *note* 13).

4 (p. 45).—The river here named Peritibistokou is that now known as Outardes.

5 (p. 47).—This river still bears the names given it in the *Relation*—Manicouagan, and Black River. It enters the St. Lawrence 27 miles below the Bersimis.

6 (p. 65).—Charles Amyot was born in 1636, his parents coming from Chartres, France, with Giffard (1635). He married (1660) Geneviève de Chavigny, by whom he had three children. Amyot was a merchant; he also obtained the fief called Vincelette, near Cap St. Ignace. He died in December, 1669.

7 (p. 67).—The Ouchestigouetch were one of the petty Montagnais tribes of the Saguenay,—perhaps that mentioned in *Relation* of 1643 as Oukesestigouek (vol. xxiv., p. 155). Oumamiois is another term for the Bersiamites *(note* 3, *ante)*.

8 (p. 161).—Thierry Beschefer, a Jesuit from the province of Champagne, was sent to Canada in 1665. In the following year, he set out on an embassy to the Mohawks, and to the Dutch at Albany; but a sudden outbreak of Indian hostilities compelled him to turn back. In 1670–71, however, he was a missionary among the Iroquois. He was appointed superior of the Canadian missions in

1680, which office he seems to have held until at least 1687; a year later, he was prefect of classes in the College of Quebec. O'Callaghan, after citing La Hontan's mention (*Voyages*, ed. 1728, t. i., p. 352) of Beschefer's return to France in 1691, says that the Father died soon afterward *(N. Y. Colon. Docs.*, vol. ix., p. 169, *note)*. But Sommervogel states that Beschefer died at Rheims, Feb. 4, 1711.

9 (p. 161).—This regiment was recruited in Savoy (1644) by Prince de Carignan, but was, later, incorporated into the regular troops of France. When sent to Canada (1665), it was commanded by Colonel de Salières; hence its double name. The majority of both officers and privates in this regiment became colonists in Canada, as we shall see in subsequent *Relations*. For an account of the formation and history of this corps, see Parkman's *Old Régime*, pp. 181, 182; Sulte's *Canad.-Fran.*, t. iv., pp. 36, 45–50.

10 (p. 161).—No information concerning Father Claude Bardy is available, except as given in the *Journal*. He remained in Canada but two years, ministering in the French settlements at and near Quebec; and was the confessor of Courcelles, the governor.

11 (p. 161).—Alexandre de Prouville, marquis de Tracy, was born in 1603. He was a lieutenant-general in the French army, and achieved notable successes against the Dutch in Cayenne, and in the adjacent islands. In November, 1663, he was appointed governor-general of all the French possessions in the Americas, and soon afterward left France to visit those regions. He did not reach Canada until June, 1665. His vigorous and resolute measures against the Mohawks brought peace to the harassed Canadian colonies, and so alarmed the savages that they did not again venture to disturb the French settlers, for years afterward. In August, 1667, Tracy returned to France, where he died three years later.

12 (p. 163).—At this point, Lalemant's handwriting ends and is succeeded by that of Le Mercier, which continues to the end of the volume (June, 1668).

13 (p. 163).—A corrupted spelling of Moulin Baude (vol. vii., *note* 6).

14 (p. 167).—The governor's full name was Daniel de Remy, seigneur de Courcelles. He aided Tracy in subduing the Mohawks; in 1671 he visited Lake Ontario, and planned the erection of a fort there—by which the French might control the trade of that region, and oppose a barrier to the attacks of the Iroquois. Louis XIV. approved this project; but Courcelles was obliged by failing health to return to France in 1672, and his plan was executed by

his successor, Frontenac. The commission and instructions given to Courcelles are published in *MSS. relat. à Nouv. France*, t. i., p. 172–176.

The new intendant, Jean Baptiste Talon, was born in Picardy, in 1625. He held various government positions in France, until he was appointed (March, 1663) intendant of justice, police, and finance in the French colonies of North America. In this position he displayed great executive ability, energy, and honesty, and did much for the development and prosperity of Canada — carrying out the policy recently devised by Louis XIV. (vol. xlvii., *notes* 15, 21). Details of his activities are furnished in the *Relation* of 1667, chap. i. He sent Albanel to Hudson Bay, and St. Lusson to the upper Great Lakes, and thus opened the way for the exploration of the great Northwest. His health giving way in 1668, he returned to France; but, after two years' stay there, resumed his office in New France, where he remained until 1672, after which he held a post of honor in the king's own household. He owned several seigniories near Quebec, which were, in 1675, erected into the county of Orsainville, at his request; and thereafter he bore the title of Count d'Orsainville. The instructions given him by Colbert while he was intendant, and various memoirs of his upon the condition of affairs in Canada, its resources, etc., may be found in *MSS. relat. à Nouv. France*, t. i., and *N. Y. Colon. Docs.*, vol. ix.

15 (p. 171).— *Monts Pelez:* now called Pointe des Monts; a mountainous promontory on the north shore of the St. Lawrence.

16 (p. 175).— "Jacques de Chambly built the fort which bore his name, and obtained (1672) the grant of adjacent lands. In 1673, he took the place of M. de Grandfontaine as commandant of the fort of Pentagoët, in Acadia, and later (1680) was appointed governor of that important post. In the same year, he was sent as governor to Grenada. His seigniory of Chambly passed to Mme. François Hertel, his sister-in-law, a son of whom assumed the name of Chambly."— Sulte's *Canad.-Fran.*, t. iv., p. 48.

17 (p. 175).— Pierre de Saurel (Sorel),— like Chambly, a captain in the regiment of Carignan,— a native of Grenoble, was born in 1628. In 1668, he married Catherine le Gardeur; there is no record of children born to them. In 1672, he obtained from Talon the seigniory of Sorel, at the mouth of Richelieu River, where he had built, under Tracy's orders, the fort named Sorel. He resided there until his death (1682).

18 (p. 175).— This pension of 5,000 livres a year is the one granted the Jesuits in the year 1647, and continued from that time (vol. xxxvi., *note* 57).

19 (p. 179).—This was Charles le Moyne, of Montreal (vol. xxvii., *note* 10).

20 (p. 207).—Cf. with this list of medicines the similar lists found in old documents published, from the originals, by the noted German physician Flückiger, in *Archiv der Pharmacie* (Halle); one of these is the "Nördlinger Register" (1480),—see *Archiv*, bd. ccxi. (1877), pp. 97–115. Most of the medicines named in the text are known and more or less used in modern practice; regarding some unfamiliar appellations, the following notes may be of service.

Male incense.—A distinction was made, by old writers, in the quality of incense (a gum from Arabia, also called "oliban," produced by trees of the genus *Boswellia*). To the cleaner, purer, and more symmetrical lumps, they applied the term "male incense:" those of inferior quality and appearance were called "female." For information regarding incense, see Guibourt's *Hist. des drogues*, t. iii., pp. 516–521.

The six gums.—Although this term is not sufficient to designate the articles included therein, it is highly probable that they were among the following drugs, all of which were in use at that time. (1) Gamboge, a gum-resin secreted by *Garcinia Morella*, a native of Cochin China, Siam, and Cambodia (whence the name of the gum); known as early as the 13th century. (2) Guiac, a gum produced by *Guiacum officinale*, a native of the West Indies and the north coast of South America; discovered near the beginning of the 16th century; mentioned in *London Pharmacopeia*, 1677. (3) Elemi, a name applied, since the 15th century, to certain resinous substances used in pharmacy. Flückiger thinks that the "elemi" referred to by the older writers was the exudation of *Boswellia Frereana*, a tree found on the Somali Coast. (4) Mastich, the product of *Pistacia Lentiscus*, a native of the Mediterranean shores; collected mainly on the island of Scio; known from a very remote period. (5) Tragacanth, an exudation from the stems of several species of *Astragalus;* found in the mountainous regions of Western Asia, Greece, and Turkey; in use since a remote period of antiquity. (6) Gum arabic, produced by various species of *Acacia*, mostly natives of Africa; has been known and used since a remote historical period. (7) Benzoin, the product of *Styrax Benjamin*, a native of Sumatra; known since the 14th century, and for a long time highly valued in Europe, although its medicinal properties are but slight. (8) Camphor, a gum (of two somewhat different kinds) obtained from *Laurus Camphora* (in China and Japan), and *Dryabalanops aromatica* (Borneo and Sumatra); in use since the 6th century, and regarded for many centuries as a rare and precious perfume; known in Europe as a medicine, since the 12th century.

For historical and technical information regarding all these substances, see Flückiger and Hanbury's *History of Drugs* (2nd ed., London, 1879), pp. 83–86, 100–105, 147–153, 161–165, 174–178, 233–240, 403–409, 510–519. Other gums or gum-resins used in old formulas were sandarac, galbanum, asafœtida, and bdellium.

Plasters.—(1) Diachylon was of two kinds: simple, a decoction of iris, "oil of mucilage," and litharge; and compound, in which were added to the preceding ingredients wax, resin, turpentine, and various gums. (2) Diapalma, compounded of litharge, white vitriol, wax, and oil—and, originally, with young shoots of the palm-tree, whence its name. (3) Divinum, composed of wax, oil, myrrh, mastic, bdellium, oliban, litharge, and other substances.

Betonica.—The wood-betony (*Betonica officinalis*), a labiate plant; mentioned in the "Nördlinger Register."

Minium.—The red oxide of lead; used in plasters and other external applications.

White ointment.—The French name, *blanc-raisin*, is a corruption of *blanc-rhasis*, a contracted form of *onguent blanc de Rhasès* ("Rhasès's white ointment"); composed of white lead, white wax, and olive oil,—regarded as excellent for burns. Rhasès was the chief Arabian physician of the 10th century, a prolific writer of books; among these was one upon diseases of children, said to be the first book upon this subject.—See Felice's *Encyclopédie*, t. xxxi., p. 196, and t. xxxv., p. 723.

Mundificative.—*Du Cange* (*Glossarium*, t. iv., p. 575) defines this as "suitable for purging, cleansing." Felice (t. xxix., p. 648) says that this term is applied to a large class of medicines—detersive, digestive, desiccative, cicatrizing, and vulnerary. Plasters of this sort are especially good for ulcers.

Senna of Montpellier.—Many kinds of senna are used in medicine—obtained from various species of *Cassia*, mostly natives of Africa. Among those cultivated in the Nile valley were *C. acutifolia* (Alexandrian senna) and *C. obovata*—the latter introduced into Europe, and cultivated in Tuscany early in the 16th century. As Paris and Montpellier were, about 1450 to 1550, the European universities most advanced in medicine; and, as a botanical garden was founded in 1593 by the latter institution, the reference in our text renders it highly probable that the senna of Tuscany was also cultivated by the Montpellier university garden. For information regarding this drug, see Flückiger and Hanbury, *ut supra*, pp. 216–221.

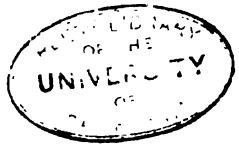
Thanks for aid in the preparation of this note are hereby rendered to Dr. Rodney True, of the University of Wisconsin.

21 (p. 211).—Laurent Chifflet was born in Besançon in 1598, and

entered the Jesuit novitiate at the age of nineteen. After becoming a priest, he taught philosophy and the Scriptures; and wrote many books of devotion, besides a grammar of the French language. He died at Anvers, July 9, 1658. The book desired by the hospital superior was doubtless his little manual entitled *Devx exercices chrestiens povr les malades* (Anvers, 1654).

Regarding Olier, see vol. xxi., *note* 4, and vol. xliii., *note* 9; De Sales, vol. xx., *note* 8.

22 (p. 219).— The Company of the West Indies was one of several corporations promoted or organized by Colbert for the purpose of exploiting the resources of the French colonial possessions — then numerous and rich. The royal edict establishing this company was dated May 28, 1664; it is published in *Edits et Ordonnances* (Quebec), pp. 40–48; extracts therefrom are given by Sulte in *Canad.-Fran.*, t. iv., pp. 36–42. To the company were thus given Acadia, Newfoundland, and "the mainland from the north of Canada to Virginia and Florida, as far and as deep as they could extend into the interior." All this was bestowed in full seigniory and proprietorship, the king reserving only his sovereignty. The grant included a monopoly of the fur trade; but, within two years, Louis XIV. saw that this privilege was ruining the colony, and obliged the company to surrender the fur trade to the habitants — receiving therefor, in compensation, a duty upon the furs sold by the habitants. Talon saw, at the outset, the injurious effects wrought upon the colony by its subjection to this monopoly; and to his representations is probably due the final revocation (December, 1674) of the company's grant, and the consequent reunion of New France to the crown possessions. This was the end of proprietary government in the French colonies of America.



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